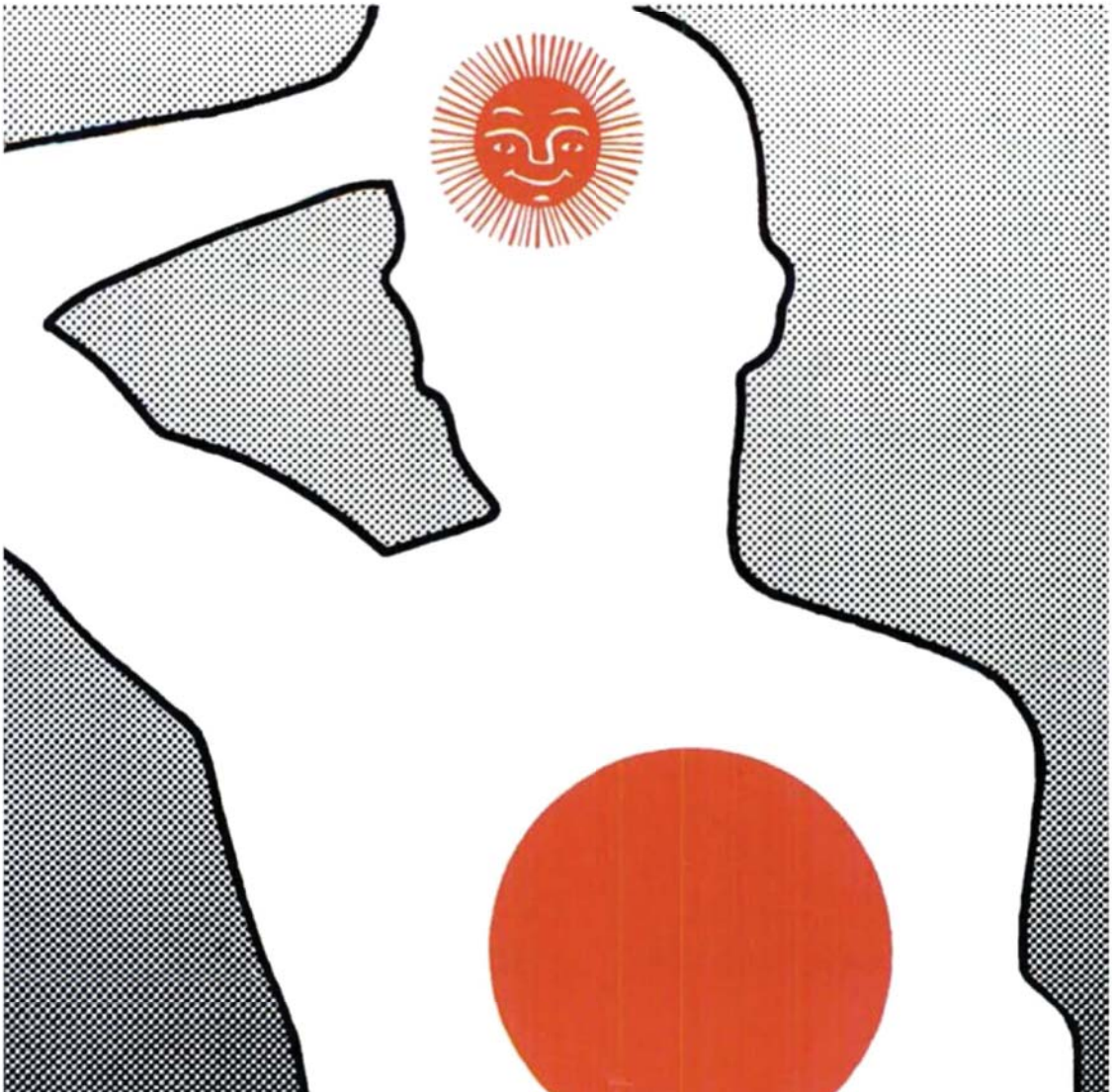
MASSIMO SCALIGERO

THE INNER MAN



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I. Psychology, Yoga, Spiritual Science

The man of this age seems to manifest a more energetic self-consciousness: evident and diverse are the forms of an activist-volitional mentality, which is recast in every field of action, and which is associated with a vanishing of the world of feeling and contemplative exigencies. Man seems be stronger, self-confident. One wonders, however, whether this not a strength and security in which only his surface co-science lives. It could be that man is so immersed appearance that he only has that strength and security from it, and that the reality of his being is instead so allowed that he avoids knowing it, even when the process appearance alternately makes him witness its failure.

Psychoanalysis and analytical psychology have presented this dualism of consciousness in more than one form but their interpretation of the inner life man to those who look at it from not merely a psychological, but a spiritual point of view - is itself an expression of the consciousness linked to such an inner disagreement. The psychoanalytic remedies and

The aphne ones, in effect, give the patient the illusion of an improvement, which is only temporary, as **it** inserts **series** of unusual images into the consciousness. The latter temporarily distracts itself from its illness, only to fall back into it.

Anyone who does not disregard the function of a real science of the soul must bear in mind that, while it deals with lysio-psychic life as a vehicle for the manifestation of the psyche, it at the same time postulates the supersensible principles on which the psyche actually depends, i.e. the pure metaphysical element, without which the psyche would be nothing. Such a research basis is lacking in modern psychology, which certainly does not manage to rise to a higher level even extending its agnostic method of investigation to fields in which spiritual needs contemplated. In analytical psychology, in fact, only the form of the materialistic limitation of psychoanalysis has changed: the limitation that remains intact, as a way of knowing linked to the physical **instrument** that is its contingent mediator: the cerebral organ.

Those who, on the basis of spiritual enquiry towards which the reader is directed, can understand the relationship between thought and the physical instrument of thinking, and thus recognise the "reflexivity" of thought not as its reality, but the consequence of its being bound to the function of the central nervous system - a condition that occurred in man, the inner constitution ancient man being different - comes to see how external appearance of thought, sensual experience, and thus the psychic life connected with it, are a consequence of the fact that at one point in man's constitutioninteriority has become linked to physical organisation. In this sense, the brain is the medium that mediates and at the same time refracts and alters the light of soul. But 11 where the soul is bound to physicality, waking consciousness arises, which is therefore reflected consciousness: for it, in fact, in a world that is seen "outside", mdyd arises. It can be said that, through the brainman's soul takes root in the **earth:** hence the Tree of Creation is represented with its roots upwards, while the branches and flowers seem to grow downwards. The mythical ideogram of the inverted tree, which is found in Hellenic as well as in Islamic tradition and in Jewish esotericism, is also present in the in-

dù: it is Asvattha tree of the Upanishads and the Bhagavad-Gita. Its ultimate meaning is that man, as a cosmic being, has his roots in the sky, and in that organ through which he makes contact with the world of the senses, he forgets his celestial ori- gence: his true knowledge should **therefore** be **a** rediscovering in himself that height, which lies involuted in the depths of the physical structure.

From this reason, as from a number of others of similar significance, doubt can legitimately arise as to whether it is possible to fathom the depths of soul by means of a dialectic, i.e. by means of a renewed activity of the psyche, resulting from its being cut off from the very source of . The reality is that the soul alone can give reason for itself: that is, it is only with forces of the soul that one can punish in its domain. But the pure forces of the soul arise through the Spirit.

If however, a Science of the Spirit can point out the "way", it is not certain that learning this teaching will at the same time give the art of translating it into a corresponding activity. It is a sphere which cannot be accessed by mere knowledge of the kind in which all men, whatever their level, are equal. It is a sphere that does not suffer from the presumption of informational values, even if these are necessary, but implies hierarchy according to inner clarity and personality. This must be borne in mind, so that we can consider how far present-day psychology from this spirit how desirable it is to reconstitute it from the ground up in order to understand man: A reconstitution that would require the work of scholars capable of starting from other assumptions than the agnostic attitude that is the basis of modern science: overcoming which certainly does not mean renouncing logic and pure observation, which - as we shall see must instead be applied with a more rigorous method.

Mechanical and arbitrary is the typology on which analytical psychology based: the general distinction between "introverts" and "extroverts" that it contemplates does not respond to the individual's inner reality. In fact, a distinction cannot be made between individuals polarised towards the "object" and individuals polarised towards the "subject", or according to a prevalent subjectivisation or objectivisation of reality, as this implies that the individual's inner reality is not the same as the individual's inner reality.

It would be the case that on the one hand a subject-centred inter-national experience is possible and on the other hand a knowledge possessed by the subject itself but only concerning the objective world. An individual who experiences his own introversion in such a way It would have at the same time conquered the world of objectivity, for there is subject only insofar as there is object, introversion exists insofar as there is an external moi:d with respect to which to strive for an intimate isolation, and extroversion exists precisely insofar as there is a subject firm enough within itself to be able to immerse itself in the object without losing itself as subject. For to lose oneself in the object is to fail to experience the object, in the same way that the opposite type fails to experience the subject, unable to truly experience its introversion: introversion and extroversion are something for a subject that experiences them, outside of which they are nothing. In essence, unfulfilled introversion and fulfilled extroversion with loss of the subjective principle are the same thing: they are aspects of an identical psychological situation, or ways of being of a simply dusky consciousness: they cannot be the substance of an internal typology. This, moreover, could never be understood through its manifestation, but essentially through the penetration of the inner connections of the data of the manifestation: this activity requires the motion of a non-reflective, or abstract, but penetrating, or "sense-free" thinking.

This distinction lacks the inner notion of the subject-object relationship, according to which, in the cognitive experience, the objective state subjective apprehension is evident at first, in which the moment of knowing in general already takes place: This is mutated with the will of an object, i.e. with the direction of the other element of knowledge, so that it is led at the same time **to a8erate** itself and to aflame its becoming to this one; but this becoming will not appear unless it is correlative to a higher instance, which is precisely that which is freed of the object and which therefore in its immediacy simultaneously generates in- troversion and extroversion as two inseparable and complementary moments. In essence, it gives rise to the objective experience of the subject, which is experience of the spirit in those different degrees of manifestation of itself, which among other things take on the psychic aspect.

The truly realised subject has already penetrated into the **essence of** the world: thus the individual who has an objective experience of nature and the cosmos has already conquered himself as subject. The introversion and extroversion on which the above-mentioned typology is based also concern a single, decadent individual who is unable to grasp himself as subject or the world as object, whereas a quite different type is the one who has the possibility of experiencing himself and the world beyond introversion and extroversion: this is the way of the true subject *(purusha)* and at the same time objectivity *(purusha-yrakriti).* A typological distinction would only have reason to exist with regard to these two possible ways, which are ultimately two ways of knowing, hierarchically distinct and yet each implying the other. In this sense, a psychology that describes "types" according to a phenomenology of the Spirit would be formative for man.

The loss of an inner direction, i.e. a sense of inner reality, in today's culture can be seen in particular in what purports to be a modern "science of the psyche": according to which the ultimate goal of higher experiences, from initiatory to religious forms, is nothing other than the attempt to liberate individuality from a state of neurosis and subjugation to the complexes in order to achieve normality.

The confession of one of the most authoritative founders of this science, in this regard, clarifies the meaning of his vast and ingenious investigative work, which has invested the world of myths and symbols without sparing anything, and in this sense has also aroused in serious scholars the temptation to view this supersensible experience as a kind of neuropathy aimed at healing: He argues that if that world of myths and symbols were to be interpreted me- taphysically - i.e. according to a transcendent vision that is in fact the only one that suits him - and not according to the psycho-rational scheme, he would not be able to understand it. There is undoubtedly honesty in such a statement, something like a subconscious confession of the limitations of the whole system, which does not, **however,** compensate for the series of failures that have occurred not only scientifically, but also as consequences in the field of psycho-rationality.

The psychic life of thousands of individuals in whom, in essence, the conditions of internal splitting and neurosis are cultivated with the very treatment that purports to cure them: this is because an appeal is made to an agreement with nature, with atavistic "unconscious" and with the biological "unconscious", without really knowing the extrasensible structure of nature and the order of the forces that, as hierarchically higher, operate within the psyche and nature. But it is precisely the knowledge of these forces that presents the problem of man in a very different way, and therefore also that of "psychology".

The error in thinking that underlies ana- litical psychology shows how, despite the best of intentions, any investigation directed beyond the physical world finds impediment in an intellect tied to the physical support (brain), i.e. to that organ which is both the instrument of thought and the mediator of sensory perceptions. This is where Spiritual Scienceto which we refer, offers a solution that, to the observant observer, goes beyond traditional yoga in solving the antithesis between sensory mediation and the intellect's mediating function.

One who is familiar with the doctrines of yog knows that along the path of *sam ydma* one encounters the moment of pro- *fydhdra:* that in which sensory activity is freed from the physical instrument. Sensory activity, in fact, is in itself supersensibleordinary man cannot perceive it as ta- le and therefore regards it as belonging to the organs of the senses. It in essence acts through the senses: unconsciously binds itself to the senses and thus to the outer vision of things, because - as Spiritual Science makes clear the senses belong to the outer world, indeed they are the outer world within the human being. In Yoga, the discipline of con- centration and meditation (d/7dr'tnd and *dhy3na),* by which one tends to isolate the mental from the sensible conditions, is brought to completion through *prat ydhóra,* so that the intellect (cine) can free its inner articulations from the organs of the senses.

For the devotee of Yoga - assuming it is the authentic one and that one is also given the authentic opportunity to practise it - an experience of the Spiritual arises, as the physical world is extinguished. The experience of a modern person, according to the Science of Spirit, is different,

inasmuch as sensual perception is recognised by him not as that through which he frees himself from the physical world, but as that through which he can Buire. in his interiority the Spirit of the world. In every perception he can discern the presence of a spiritual element that tends to resonate in the soul, or rather resonates, but remains unheard, when the sensation arises, because other subjective echoes and automatisms inter- come to prevent it from being the intuitive form of that spiritual element. Hence, he continually has a one-sided resonance of the world, at once subjective and de-spiritualised. Here, thanks to the Science of the Spirit, he sees the possibility of a thinking that, freeing itself from the senses, sus- ciates a new kind of relationship with sensation.

A particular discipline can make it possible to accommodate the corresponding inner element in every perceptible perception, so that the limited and illusory world of sensations can be resurrected from its inner structure: what appears fragmentary on the outside, as the world of multiplicity, can be recomposed in the consciousness according to an essential architecture. But this architecture, which seems to arise within us, we discover that it belongs to things, it is the inner form of the world itself.

It is a matter of having perceptions in its pure state, insofar as one knows how to encounter them in the conditions of "si- lenzio". For the perceptual content to reach consciousness in its "pure state", all other echoes of life, external or internal, must be extinguished. In ordinary man, this cannot occur, because it is not the 'I' that actually receives the perceptual contents, but the 'ego'. The datum of perception urges the subconscious, or rdinnd world, to react in its own way, i.e. in the way that is appropriate to the family or ethnic heritage: the essence of perception is normally lost. The error of psychoanalysis here is to mistake for contents of consciousness, in which the individual can recognise himself, that which should instead be seen as extraneous to the true individuality, and which, as such, acts as a support hindering cosmic forces. To regard these contents as one's own and to take them on as a deep tissue of individuality, in which one must recognise oneself, is the most detrimental thing that can be practised scientifically: it is to make the Adversary penetrate even further into the realm of consciousness, whereas the task would be to disassociate oneself from the Adversary.

from them, by cognitive force, to the point of purely reassuming the force that bound itself to them: deprived of which they reveal their impersoiial nature and objective function. In reality, by giving himself up to an equivocal communion with subconscious forces of order, man, as a spiritual being, does not see, because he does not know: in fact, he does not really perceive the object, but only the way his own nature responds *(vdsund-vritti j* to the perception of the object. He remains immersed in the oridyd, until his knowledge of the world, and thus of himself, is distorted by the systematic intervention 'memory', i.e. the group of subjective habits that only want themselves, being foreign to the essence of the world.

The exercise of "pure perception" enables the experiencer to take in the inner element of the object alongside the sensual content: everything, in this sense, is the bearer of a particular suprasensible message. The ascetic exclusion of the life of the senses, like the blind immersion in them, is also an error: one is either lost to the world or lost in the world: in either case one does not know it, one loses the meaning being in the world. technique of "pure perception" makes it possible to realise that presence of the conscious principle *(ri/ra)* in the series of , which is a condition for the "metaphysical vision" *(vidyó1:* the overcoming of the duality between spirit and matter, the synthesis between the outer pole and the inner pole being, begins in this possibility of being purely present with "I" to sensible perceptions. One can, in this direction, discover that the ultimate meaning of life consists precisely in welcoming, through inner act, the Spirit that flows in the world of the senses: which continually comes towards us and continually leads us to relegate it to a mydd, to a scenario of appearances, to an obscure becoming *(samsdra),* to an illusory exteriority from which only subjective pleasure or subjective pain can arise.

The technique of "pure perception" and that of "sense-free thinking" are the foundation of the supersensible experience of this time. The task consists first of all in reviewing one's way of behaving with regard to sense perceptions. Through them, one ordinarily reacts in such an immediate way, which is mistaken for "natura- tive".

It will be possible to check how all the subjection of the consciousness to external impressions and their repercussions in every area of the psyche, and the consequent clinging to nature, instincts and emotions, originate precisely in this "spontaneous - and therefore regular - "subjection". It will be possible to check how all the subjection of the consciousness to external impressions and their repercussion in every area of the psyche and the consequent tightening of nature to instincts and emotions originate precisely in this "moment" of alteration of the perceptive contents, which creates a second nature in the individual.

Discipline consists in accepting perception with thoughtless receptiveness, in a first form of "inner silence", so that it can manifest its wholeness, that unusual and subtle element, which belongs pure spiritual life: previously inaudible. Different perceptions give rise to different resonances, tones that are objective in themselves, echoes of qua- lities that the soul registers: seem to arise in the interiority, but they have a life of their own and at the same time it is known that they belong to the object in question, as do the perceptions that aroused them.

Such a discipline makes it possible, among other things, to liberate the consciousness from the series of compulsory reactions to which it is subjected most of the time without realising it and believing itself to be autonomous: a relationship between the ego and world begins, independent of the old habits, from the so-called "complexes'. This gradually eliminates that false relationship with the external world, due to the continuous substitution of those the act of real Ego, at every perception. The elimination of this intrusion is, consequently, simultaneous with an initial activity of the spiritual ego *(purusha j.)*. By responding the new correlation between the ego and the world to the secret reality manifest being, it reintegrates the soul in its mediating function between temporary and eternal, finite and infinite. And it is clear that not only is there a presupposition here for a Psychology according to the Spirit, but the moral element is also implicit, without the moral problem being involved.

The conditions are created for a real experience of the world of the senses - the ordinary experience being unreal - for a contemplation of the external aspect being, which is not only not distorted in the process of sensation, but also not distorted in the process of sensation, but which is also 3

to perception the inner element that is the reason for being of things, even though it does not appear in them. Hence it is possible to understand the vision that Spiritual Science has of man as a creature in whose constitution the Gods of the cosmos are at work. To know oneself, at this point, is not to have an intellectualistic, hopelessly abstract notion of oneself, but to have in-depth contact with forces that, from co-emotional distances, underpin modes of existence, flowing into every human organ according to a meaning that cannot be grasped directly in the natural functions, but only where they are still not diverted towards the animal structure. Ad una fi- siologia individuale, risponde una fisiologia d'ordine macroco- smico: il cervello, il cuore, il sistema del ricambio, gli organi di riproiluzione, sono altrettanti supporti di forme di coscienza che vanno da un grado semplicemente umano — al quale risponde J'attività cerebrale in quanto base dell'ordinaria co- scienza di veglia to superhuman degrees, knowledge of which is prevented to the soul precisely by its being bound to brain mediation.

Ascenderido to higher degrees, the initiate experiences forms of supra-individual knowledge, which is ordinarily accessed unconsciously, through a decrease in waking consciousness: from the dream state to the dreamless state of deep sleep, to which inversely correspond the higher degrees of liberated consciousness. The higher one ascends with the *sddhana,* the more one descends by "subtle" ways into the orga- nic depths and makes contact there with cosmic influences that are active incorporeally in the various systems. Knowing, in this sense, is experienced as an element of life belonging to the becoming universe. Through such an experienceman feels that he is immersed in the mystery being: he understands how the co-mic becoming cannot continue except in his cognitive act, insofar as it is imbued with intimate conscious light.

The Westerner, who has some familiarity with yoga, would be tempted, in view of such a possibility, to concentrate on the physical organs, under the illusion of being able to force the limit by means of that very consciousness which is bound to the corporeal limit. Such a concentration would simply be self-mathematical, lacking in inner autonomy, relying bodily dynamics and inevitably coming to a halt in the world of the body.

This consideration, **of course,** also applies to the discipline of breath *(print-yamu j* practised without the known way of converting abstract thought into pure 'thought-force', or 'sense-free thinking', which alone can release the inner forces **linked to** the breath.

The ease with which people in the West, once they have approached the doctrines of Yoga, attempt to move on to practice them, reveals the difficulty in understanding how the presupposition inherent in every Eastern discipline is the activity of a type of consciousness that is constitutionally different from that with which the Westerner normally thinks and acts. However he disposes of the classical texts of Yoga, and also of the possibility of understanding them, he cannot achieve anything if he does not use his own means, i.e. the means inherent in the **state** of consciousness from which he moves, and if he does not provide himself with the "key" to access that experience, which would no longer be an experience of that yogu, but first and foremost an autonomous inner process for which that yogu would be the theme or pretext. In short, it would not be a matter of a "realistic" experience, such as the "naive realism" characteristic of many present-day researchers of the Occult, but of knowledge, based on a possibility inherent in pure thought: which, in the final analysis, constitutes the starting point, whatever it may be, for a real supersensible experience.

The degree of the rationalising consciousness is the one characterised by the loss of the key to metaphysical knowledge: in fact, it has no inner activity other than that conditioned by sensible experience. It is the condition proper actual man. Il livello della razionalità rappresenta l'ultimo gradino della discesa dell'uomo interiore, da un primordiale stato tra- scendente, verso la densità dell'essere fisico, secondo una di- rezione che le dottrine tradizionali contemplano come il de- corso delle Quattro Età: dell'oro, dell'argento, del rame, del

From an original degree of 'magic-solar' consciousness **(*krita*-yugu),** whereby is still one with the world of the gods, man moves on self-experience, tending to limit himself to a finite world, i.e. a world that is decaying in relation to his inclination towards 'finiteness', whereby he begins to

perceiving the original essence as something other than himself, as "inspiration" *(tretd-yuga j;* then, taking his adhesion to the world of limits and multiplicity to further consequences, he draws his sense of self from a consciousness that now only in the mediated form of the imagery recalls the ancient inspirations: it is the drd- *pdra-yuga,* the age of mythogeny and of the great co-mythical-symbolic figurations, not necessary in the previous age, but now necessary to follow in adequate representations the forms a spiritual vision that is now, as direct perception, lost.

The last is the 'Age of Lead', or the 'Dark Age' *(la/i-* yogu), the beginnings of which more or less correspond to what is considered the period of transition from Protohistory to History: it is the age in which of the ancient mythical-imaginative world and of the original Wisdom handed down from master to disciple, thanks to a secret power of transmission *(sampr "ddya j,* only the echo reflected in the so-called " traditional " texts remains, which now accuse allato the inability of considering through

"inner memory" the ancient truths, the need to conse- quence them to the written word. This means that not only the "spiritual word', but its echo is also lost. That the texts are not the Tradition, but the signs of the lost Tradition. Man must now see with his own eyes, think with his own thoughts: he must no longer act according to an innate, presumably exhausted wisdom, which is being replaced by memory - which will then be called instinct, nature - but according to his emerging individual abilities and his own initiative, according to a science which he must organise by his own means: which can only be a science of the finite world, a profane science, limited to a restricted aspect being: which he will mistake being.

Having lost the imaginative vision that corresponds to the drupórn-yogn, man no longer has any suggestions or revelations that inter-provide him from within everyday experience and the perception of things. Isolated in the psychic world, which appears to him to be merely material, feeling himself to be an "I" opposed to a vast and manifold "non-I", man will only know himself and being through abstract thought, which, as a lifeless remainder of the previous imaginative faculty, can only experience the world without an inner dimension, and therefore see everything as a physical-sensible universe, interpretable through quantitative formulas. And this the last

step of a descent towards individualisation and towards an au- tonomy that inevitably presents itself in a negative form: as arbitrariness in knowledge, as individualism, as materialism.

M* these are the dark prodromes of freedom. One is in error because one is free, but it is this being free that must be appealed to to the point of exhaustion of internal necessity, so that freedom can arise as order-giver of being. It is not possible, on the one hand, to use freedom in a negative, rhetorical, external form, opposing it to the ancient world of "dependence", "transcendence", "revelation", and at the same time to remain subconsciously bound to this ancient world: that is to say, the unconscious superstition, the obscure faith that defers to what is scientific, mechanical and progressive, just as yesterday, in the phase of degeneration, it defers to idols. One cannot expect a solution to one's problems from something other than one's own freedom: turned around, clarified, internalised: dissolving itself of the superstition of 'matter', just as it has already been able to dissolve itself of the coarser superstition, of the involuted residues of the ancient mythogenic consciousness.

It has been said that, for manrational experience is the final step in the descent from the height of an "original state", to which Wisdom was immediate, towards individual limitation. The experience of thought, which in modern times has become the dominant theme of Western philosophers, is not to be eliminated, it is not to be transcended: for with what can it be transcended, if not with a further act of thought, then unaware of its concreteness? The ascent of the steps of knowledge - as we shall see - is possible thanks to the conversion of thought into thought-force: the one unconsciously evoked in every reasoning process and punctually lost in its reflected dialectic.

The condition of rational consciousness against which with leg-gerevity inveigles a vast array of Spiritualists, who believe it is costly to defend supra-rational values and yet, in order to warn them and find other ways, do not realise that they do not evade the need to resort to the means of rationality, is not something valid in itself, but is a reflection of an activity

mental, which, known in depth, can be perceived where it arises as an inner force; and it is, without transcendence, the direct experience of the Spirit. When, in the name of a pre-tense "Spiritual", one preaches against the "intellect" which rationalises everything, one almost always fails to recognise its museological function, nor is one aware of the element within the intellectual movement which permits such a criticism, and one searches for the spirit in a "beyond" which cannot but be an imagined or thought "beyond" and never, in this way, experienced outside the thinking mind, except in the even worse case in which one falls into sensations which, because of their trans-normality, are thought to be supersensible. But, as will be seen, one does not get out of the corporeal and the sensible, and yet one does not cross the psychic boundary, except through thought that is dissolved from the sensible, insofar as thought attains its essence, which is supersensible. Indeed, it has become reflected in the sensible.

As the core content of Spiritual Science, a Science of the soul is specially possible, such that, thanks to it, the transcendent laws that weave its mystery, its life, its power, can be experienced in the anirne. The experiencer, then, is the 'I'. The task, in the final analysis, is to ensure that ego principle can awaken, by means of those profound energies of thinking, feeling and willing, in relation to which it is normally either in a state of "ignorance" - the degree of wakefulness or rational consciousness - or in a state of awareness (feeling), or in a state of deep sleep (willing).

Knowing, freeing itself from higher seat (head system), can turn towards the depths being. It begins by realising that essential perception which, according to initiatory tra- ctions, arises from the heart. It is not a matter, however, of the world of emotions and feelings, to which the Westerner might simplistically relate the symbol of the heart, but of a knowing that, freed from cerebral mediation, is reunited with the heart, as the source of its light, just like the sunbeam with the sun: it is that inner way that, according to Tibetan Boddhism, moves from the heart: the *deva-yàna*.

The possibility of transcending ordinary consciousness through the different f ases of a mcntal liberation is to be conceived as possibility of the *radual enlightenment of the three spheres:

thinking, feeling, wanting. The freed thinking becomes the mediator of the super-individual consciousness, which can work towards the individual zone, so that the latter, impregnated with a new inner quality *(vósanó-ónanda)*, frees itself from nature and frees nature of itself.

In order to give an image of the work, it is useful to use the distinction of traditional psychology: to see psychical life as divided into the three basic faculties of thinking, feeling and willing. These faculties, which in normal man are almost always to be found in a state of mixture, the chaotic character of which comes from the subterranean collusion between "nature" and "I", can be experienced by the more conscious man as forces distinct from each other: each of them, in its "pure state", manifests a power unknown to ordinary consciousness, connected with the depths of a univocal "I".

In effect, we are dealing with three vehicles of the inner life, each of which, according to Spiritual Science, corresponds to a specific bodily "seat": for thinking, the head; for feeling (the sphere of emotions and passions), the thoracic area, from the larynx to the solar plexus; for volition (drives and instincts), the limbs, the spare life and the reproductive system. Each of these "seats", responding respectively to the degrees of "wakefulness", "dreaming" and "deep sleep", largely eludes ordinary consciousness, because the latter limits its awareness to what takes place only in one part of the seat of the head.

Through the central ner voso system, there occurs a direct p-e- sa of the soul on the corporeal consciousness: but where, by this grasp, the animic being inheres in the physical organisation, it knows nothing of itself. A reflexive consciousness arises where this inherence is fulfilled for purposes of the thinking soul, but insofar as the process of consciousness takes place, it can be said that inner forces extinguish the organic vi ta that constitutes its support. From a process of destruction of life, the possibility of consciousness arises. Normative thought is precisely an activity posterior to the incorporation of the spiritual into the corporeal: it can be seen, therefore, as the epiphenomenon of a spiritual activity that remains unconscious where it is composed of the physical organisation.

The reflexivity of thought, resulting from an implication of the spiritual in the physical dimension, is both abstract and freedom: freedom remain abstract, as of

resurrecting the spiritual dimension that is continually ori- ginating and continually lost to it. The condition of the thought process, if it is known in its reality, while it can offer the key to its "disengagement", can at the same time account for its connection with waking consciousness and with possibility of self-consciousness. The positive function that can be found in the abstractness and disanimation of thought will be seen in another chapter.

In the "seat" of the head, one can have immediate experience of rational activity, because it is generally the basis of normal consciousness: it is possible for the latter to be directly active upon itself (self-consciousness); whereas in the seats feeling and willing, there is only indirect experience. Feelings and instincts have already taken place, they come to consciousness, because from the innermost life of the soul they are reflected in the central nervous system: they do not take place in the seat where they are born. Thought, on the other hand, can be perceived in the moment of its becoming by means of appropriate concentration: it can be said that one participates in both its being and its becoming: its being is contained in its coming, so that the perception becoming simultaneously being.

In e. g. the instinctive-emotional life can act on individuality, altering its essential balance, precisely because it penetrates into consciousness through the nervous system of the theis. The mediation of thought is powerless with regard to a perception that has already become sensation and mood, but it can really operate, if, made autonomous by the cerebral organ, it goes directly to perception, before perception is corrupted in the current of nature. Perception then becomes knowledge, then state mind. This rarely happens, however, so that the experience of the world is continually at fault. It is inevitable that a consciousness linked to the nervous system - such as that of modern man - should be at the mercy of impulses and emotions, which are able to be what they are, precisely because they assert themselves in that state in which the ego-consciousness has its natural support. It is understandable, however, how 'sense-free thinking', by freeing the consciousness from the brain, can make it independent and active in relation to this repercussion of instinctive-emotional life: which can thus become the subject of experience and knowledge.

An incorrect thought you can correct it with another pen-

When an emotion or impulse comes to perception, it is already a fact, i.e. it has already invaded consciousness to such an extent that, even if one thinks opposite, this does not, at least for the moment, change the state of affairsHere we come to one of the most serious problems facing mankind today: indeed, the individual's entire existence depends on variations in the relationship between his reason and the emotional-instinctive world. It can be said that important situations in the history of communities and individuals are decided by the prevalence of a state of mind over reason and vice versa. Humanity is now familiar with evidence that there is a lot of thinking about the harmfulness of certain attitudes or psychic failures: right thinking can do little about what has become almost ingrained in the psyche, becoming instinct, or a state mind, or, to use a term from current psychology, 'complex'.

The technique of "thinking free of the senses", which will be discussed in the following chapters, enables the experiencer, among other things, to understand how to meet perception with the pure idea that pertains to it, so that no gratuitous moods, no feelings that depress or exalt, distort the life of soul and prevent knowledge of what objectively takes place, arise. The alteration of experience always occurs insofar as the pure relationship of the spirit with perception is prevented: the relationship that alone can justify experience and in which the ego acts as the organiser. If this does not occurerror, dispersion anguish are inevitable. What is different, however, is the perspective, where pure thinking directly integrates the perceptual content, before it arouses feelings or impulses.

the side of the more conscious acting of thought through con-

In this way, a type of contemplative meditation is possible, thanks to which light and balance the pure intellect, i.e. of rectified thinking, can shine through in the less conscious sphere of feeling and in the deeper sphere of willing. Reason, when it is not yet freed from the sensible, cannot directly oppose a state mind or an instinct, but it can be the mediator of a pro-active action, if thought-movements are aroused, the content of which is such that it is spontaneously grasped by the forces of feeling and willing.

The exercise clear and energetic thinking should not be cultivated with a view to further dialectical forms. That would its failure. An elevation of thought corresponds, when certain conditions are observed, to an organic action of the spiritual ego in the higher seat (head). The further task - which corresponds to the next stage of meditation *(dhyòna'* - consists in making this enlightening presence of the ego pass by force itself to the other seats: It is not a matter of bringing to them any intellectual motion, which could not reach them, but the spiritual quality that is activated through certain contents of meditation, insofar as they bear within themselves a subtle aphnity with the function of those seats and that potential of "height", or supra-nature, which enables it to reunite in "depth" with the correlative category. This appears immersed in the sleep of nature only to ordinary consciousness, but in essence its degree is that of a higher wakefulness alien to that consciousness and therefore incomprehensible to present-day Psychology . In In effect, the individual carries within himself the "cosmic man" in the state of pos- sibility, continually annulled at the limit of rational sensual experience.

The mentality that conforms to ordinary rational experience might lead one to believe that it is a matter of bringing to the lower nature of *the rajas* and *tamas* type a light proceeding from the "menial" seat, whereas it is a matter of penetration into a nature in which the higher forces of the spirit are involuted: it is the vision of the depths of the forms of man's occult constitution, in relation to whose knowledge he, as a knower, is normally immersed in *rajas* and *tamas*. In this sense, thinking corresponds to the waking state, feeling to the conception of dreaming, and willing to the conception of deep sleep, which means that for the ordinary man, the transcendental forces of his being are buried in gradually darker layers of his organism.

The disciplines we deal with in this book are intended to awaken these forces, freeing them from nature, in which they are altered and placed in a state of dullness. This disempowerment is brought about by a special kind of , which restores pure strength to feeling and will insofar as it takes its starting point from contents that in the conscious experience of the higher seat correspond to them in contemplation of the world. Observing and re

nimare by means of images the forms of life of nature, whose inner substance is in tune with the deeper realms, but rather appeals to the senses and thought linked to the co-science of the head, but turning to this substance, it draws from it a "quality" that is not reducible to it and can therefore pass on to other realms of consciousness.

So, for the median seat (feeling) in which the life of the rhythms predominantly manifests itself - breath, circulation of the blood, beating of the heart - it is a matter of calmly evoking those aspects of nature and the cosmos whose dominant meaning is the , without which they would not be: coming into being and the passing away, the succession of day and night, the cycle of the seasons, the life of the firmament, the alternating vicissitudes of the worlds. The creative relationship with the more hidden and more powerful sphere of the will - in which instinctive life takes place and the individual origin of creative energies is concealed, including such traits as tenacity and courage - is realised through the evocation of those processes that manifest a generative and driving power in nature: reproduction and growth, fire, lightning, storms and wind.

Such evocations - which are a contact with the hidden and real substance of the life of nature - when transformed into contemplations, give the opportunity to build up a harmonious relationship between the sphere of conscious thinking and that of feeling and willing, not conditioned by corporeity and instinct, but referring to the pure spiritual Principle. It could thus be achieved in time, when the discipline is rightly practised, that human ideal or goal, whereby when one comes to recognise a determination as right, one simultaneously has the strength to realise it, thanks to the harmony that begins to be established between right thinking and willing.

Imaginative recollection and the contemplation of certain rhythms of nature, rightly conducted, offer mankind the possibility of overcoming the disagreement whereby a group of forces of consciousness seems to be cut off from the basis of consciousness by that isolator which is the brain. As an isolator, the brain can also be the exact mediator of thought with regard to sensual experience, and in this sense its function is a positive one: on the basis of this correct function, we have, in fact, what positive things Science can give: but it is precisely the one-dimensional relationship that the thought-

ro has with reality - the physical-sensible relationship - isolates consciousness from the deeper inner life.

Gon the framework briefly outlined, we would like to observe that neither yoga nor modern psychology have any real solutions, since, for different reasons respectively, they do not have a vision of the inner structure of today's man, but neither do they have the possibility of resuscitating the communion this human type, which is locked up in an abstract, logical consciousness, with the "cosmic" element that is its vital basis. Some aspects of the communion possible today between "human" and "cosmic" according to the Science of Spirit, or according to a supersensible knowledge that contemplates the needs of the inner constitution present-day man, just as ancient Wisdom contemplated the needs of the human type not yet conditioned by an exclusive sensitive and rationalistic experience.

Balance is now a support for man, which he has to build up by his own means, through knowledge and elevation of the will, but are forces in him and in the world with which he can this. It is a matter of using these forces: Spiritual Science can show how self-knowledge can be realised by man under his own conditions, and how the vision of the cosmos always ready to arouse creative and thus healing moral energies within him.

Many are those who today present themselves to the seeker of the spirit with authority of "teachers. The esoteric literature is now so vast and widespread that any energetic person capable of dialectical synthesis and endowed with the faculty of psychic charge can promote himself as a teacher and organise around himself many naive people who may even be temporarily helped. Temporarily. There is a sure criterion for discovering, behind the shrewd spiritualistic apparatus, the insufficient qualification of such orienteers: the fact that they evade the problem of thought or concept, pointing to these as hindrances to liberation: showing that they ignore where the initial movement of man's liberation has its roots, ignoring the true technique of inner concentration.

II. The secret of the liberation:

Any possibility of overcoming the limitation that today encloses the human being within an individual, psychological and social problematic, as well as within an 'ego-ness' that Psychology or Philosophy can scarcely manage to make sense of, can only be realised as a possibility of overcoming the abstractness of knowledge.

In the meantime, it has been mentioned that in abstract thought, the lifeless residue of a "knowledge" is revived, which in ancient times, together with the sensible datum, contained the corresponding inner content, which therefore spiritually supplemented the datum; it can be said that the development of the "traditional" civilisations was truly in accordance with a higher direction. But, precisely in this type of knowledge, which still stems from man's proximity to the primordial Divine Consciousness and was obtained in the forms of intuition and revelation, he did not experience a personal cognitive activity, nor consequently his own individuality.

guided and defer to that guidance, drawing from communion with the Divine a Wisdom that was a sure art of knowing, as well as of organising life.

The Initiates of those times, however, knew that, in view of the autonomy of mankind and the emergence of indivi- dualistic experience, this Wisdom had to be lost down to the con- ditions of the èafryngn, and it was their care to pass on from school to school, from community to community, from master to disciple, disciplines that could, in spite of the darkening of the times, enable the qualified to keep the fire a higher knowledge burning, which therefore also included the secret concerning the ultimate meaning of man's decline and his possible resurgence after the obscuration of all values. Thus Tradition was nothing more, in the succession of epochs, than the transmission of a knowledge that foresaw, in relation to the loss of the inner dimension, the possibility of a resurrection, according to an impulse independent of any ancient canon.

The true strength of Tradition was ultimately the ability to understand the hidden meaning of the impending anti-Tradition and to prepare men for the test that awaited them in the age of the 'conscious soul'. Alongside it, in historical times, an "initiatory tradition" can be discerned, which appealed to texts, mythical remnants, symbols, sensible data, rather than to direct perception: it took place on the margins of the authentic, inef- litible Tradition, as an external reflex, or as an attempt to restore each time, in necessary adaptations, different ways of the ancient communion with the Divine. But the restoration was to become more and more problematic over time, to the point of becoming confused and contradictory, to the extent that knowledge was replaced by the dialectic of the Spirit. Which was the principle of modern abstract thought. The link between esoteric dialectics (allow us to use this term *to* refer to Buddhist and Jain metaphysics and the classical *Darshana* systems of Indian speculation) and Western philosophy is in reality an extrasensible event: it cannot be divided into influences or connections of schools or texts, but is a process that takes place in the inner human story. A possibility that is formed in the Eastern soul, becomes precise and complete in the Western soul, insofar as it unfolds in the Western soul up to the end of the day.

to extreme consequences the process of dialectics divorced from the Spiritual. One should be able to realise how few of the Initiates of past civilisations knew what the ultimate meaning of this decay was: only one "occult fraternity", in e8ect, knew the authentic - as it were unique - background of human history

There were, however, some Initiates whose consisted in attempting to revive the ancient Wisdom each time, in a given tradition and with the limitations of time and place: but there were very few others of a higher and more secret Order, who had the task of preparing the new times, opening the way for mankind to radical self-experience. These very few, the meaning of whose action is difficult to understand, either because it does not conform to human or traditional canons, or because they work with a view to what is not yet, and yet resort to an - when necessary - unaccustomed expression of the eternal element, constitute the nucleus of the higher Masters man. In relation to their mission, which looks beyond physical time and therefore cannot be understood according to "spiritualistic" schemes, the work of lesser Masters, which is more accessible and more containable in such schemes, as it functions in a certain tradition and race, and yet is more bound to contingent expression and its attendant limitations, can be seen as a secret collaboration, in many cases unconscious for conscious reasons of doctrinal expression.

It is now fundamental for the researcher to understand the meaning of the loss of the 'original knowledge', of which what he can find in the 'traditional texts' is but a late and sometimes unclear echo - and yet, as such, admirable and rich in meaning - and of a possible positive function today's abstract thought. This thought is the ancient, but internally devitalised: as such, it can no longer reveal anything to man, but only reflect the external, modelling itself on what appears, through the mediation of the nervous system. In this way, man comes to an externalist view of the world, but he is independent of that internal revelation that prevented him from being the revelator himself, from seeing the world with his own eyes, from being responsible his own error and thus for his own **truth.**

The ego, freed from spiritual direction, finds itself in con-

direct contact with things, in conditions of aridity, of abstract-

the spirit, in exclusively sensory and quantitative relations: but in this is 'J prerequisite for its being responsible at the centre, i.e. for its individualisation. From this being responsible at the centre, however, the Spirit can arise. Now man can be the Spirit: although **from before**, he, through sensory-representational activity, undergoes being and is necessitated by nature. This passivity, however profound and organic, gives rise to a witness, it is for a Subject: to whom, therefore, it is possible at a given moment to self-identify and find in himself, as Subject, the origin of the force that alienates as nature, standing against him as otherness, as semblance.

Passivity and necessity can ultimately have a positive meaning, if the inner being man, insofar as he undergoes them, recognises himself as the one who, in the , gives assent to their being and without whom they would not be. And this is the secret of the Ego's birth to freedom: that the disempowerment can take place, insofar as the Ego also has the power not to make it take place: power which is certainly inverted and, in this sense, the cause of error and confusion, but which is nevertheless referable to a will that is no less real because it is not conscious of it: of which, however, it can be conscious and which, therefore, it can be willed. In reality, the higher ego is di- come ego, so that the ego becomes the higher ego. It can be said that the original man was snatched away from transcendence by higher powers and initiated into an experience of the finite world, therefore along a "downward path", the meaning of which is reflected in the symbolism of the Four Ages. If man had been the true author and master of the higher condition of the First Age, or "Golden Age", he certainly could not have fallen from it. It is, in effect, a higher condition in which he was contained, he was inspired, not free. In order for him to be born as a free man, he was initiated into the decay of that lower condition: along a descent, the end of which is sometimes contemplated and with precision depicted in traditional texts. Decadence, the 'dark age', rationalistic degradation, were foreseen by traditional science. Whoever objectively considers this can see the real meaning of the course of the Four Ages and the related doctrines. Everything was foreseen up to the point where, having exhausted the original transcendent urgeman would arrive at an image of the world devoid of Spirit: deprivation isolates him in the in-

dividuality and draws inspiration from itself to exist. The "Sword of Knowledge" is broken and duality has arisen. The relationship is now between the ego, which only experiences itself through perception and thought, and the world. The world is felt as an exteriority, the limit of which is therefore an inner limit, which is for the ego, but therefore also for the possibility of conscious transcendence: the further being of the ego, as the resolution of exteriority: that would be its resurrection according to the original light. It would resurrect, as pure , the original ego.

The thought rational is the last step of knowledge - as mentioned in the previous chapter - but for this very reason it is the first to rise. This thinking is unique activity in which man can have an immediate relationship with himself: the reasoning intellect isolates him, albeit abstractly, from nature, from the subconscious, from feeling, from the seat of the organic will.

Nature, the sub-conscious, feeling, instinctive will, are still obscurely imbued with the ancient correlation with the : a correlation that has in itself been lost, but whose imprint remains as an impulse to return to "something else", to return to the so- called, to the indefinite, to the decayed images of what one was, and to repeat, in automatic inertia, the past that certainly exerts a fascination over a consciousness incapable of seeing its own actuality. Nature' thus becomes the support for cosmic iri8uences that tend to keep man in a state of dependence, comforting him with whatever is necessary for this: Materialism or Spiritualism, Positivism or Idealism, Agnosticism or Traditionalism. Everything but the way to experience the
"descent': the way of thinking, by which the consciousness of the ego is born, albeit re8essively, and at the same time freedom, as the possibility of resurgence, thanks to a new synthesis, beyond the series of external and internal conditions.

How the Spiritual can be reborn through the activity that is stimulated as a result of its fall into the physical element; how a path of conscious resurrection, or Initiation, is possible precisely thanks to the conversion of that thought whose first form of manifestation is anti-spiritual, because it is merely rationalistic and abstract: this should be considered by who

is not seized by a passion for the restoration of ancient ways of knowing, or has not completely renounced the living sense of knowing, in the illusion that the experience rational thought is valid in itself, and such that it can, as it is, account for reality. Which, apart from its inorganic aspect and its relative appearance in the finite form, can in no way be known by means of such thought, which in essence does not think it, being already taken over by it. Whoever knows the meaning of Initiation reconnecting man with the Supersensible in the new times, nevertheless knows that in abstract thought can be resurrected the inner dimension, in conscious form, const that, not being left behind the thread of thinking, but transmuting and converting its dialectical process, it can be found the Spirit, further creator.

Although rational thought was born as a logical activity stimulated by sensual experience, it should not have been limited to this formal and abstract function, i.e. it should have remained bound to the dimension born of external correlation, but should have become the cognitive power of this dimension, and yet it should have developed the strength to free itself from it: it would have had no other function. And it can already be said that man is lagging behind in this task, having missed the moment when abstract thought demanded his own conversion or liberation: not fatal and necessary, since it proceeds from the act of freedom.

Even when addressing metaphysical themes, such thinking is always shaped according to sensory perceptions and is marked by their echo: it is not true thinking, but thinking that has been formed solely in the covering of sensory contents and whose form does not change due to the fact that it abstracts itself from them by addressing ideal themes. For the form to change, ideal themes would have to be perceived directly, beyond their discursive guise, in their inner vitality, i.e. with the same vital perceptiveness with which sensory perceptions are perceived, in order to pass from a world of reasons and reflections to a world of concrete essences. Such a task is precisely what is being attempted.

The thought should not have been limited to mediation.
sensitive: this mediation was only the first momen-

It should have been done, so that thought could pass from the mediation of the senses to the mediation of itself, to the point of perceiving **itself** as a pure activity, "free of the **senses":** because only such thinking, in its realisation, animating itself with original life and returning to pure inner force, can penetrate the secret of the world, insofar as it its objective essence: it can finally penetrate matter, overcome materialism

Thought that limits itself to re8ecting the sensible cannot be thinking, because it does not have itself and because, not having itself, it does not even have the object: it is thought that can only limit itself to "measuring", to abstractly rationalising being, without ever a8erating it, because it does not perceive that the being it addresses as something else begins, inadvertently, as its pure being. The being it conceives as object begins in its own conceiving: at the point it is born, it is thought. But at the same time, it is self-perception, insofar as it arises for the ego as **first** authentic perception of being: which can never come from abstract thought, whose limit is the world of quantity and whose greatest creative possibility is the machine, at a Culture that is the attempt to consecrate an abstracted and mechanised universe. The process towards such an arrangement of the world can only be halted by the disenchantment of the thinking activity from which the materialistic cosmos emanates.

Disenchantment consists in being able to have thinking as the object of experience, just as one has had through thinking the experience of the object.

Through the asceticism of its movement, "thought free of the senses" comes to have itself as its support, just as it previously had perception or representation as its supports. In reality, thought arose not in order to limit itself to abstract form, i.e. to the mediation of the external world, but the perception of the external world had to be its starting point, enabling it to come to the mediation of itself: only through such self- mediation could thinking express itself in its essential form, as the form of the Supernal. By experiencing itself apart from the that was necessary for it to express itself, thought implements a super-individual dimension in the 'individual', so that it is all the more able to express itself.

It becomes individual the more it draws on interiority. For it, maximum individualisation coincides with universality: a process, as we can see, inverse to that of contingent ego, which is all the more anti-universal the more individual it is.

Thinking, which through concentration comes into being, - la-sciing " the means that served its manifestation, can perceive itself as being: it is raised to the level where it is not re8ected, abstracted and unfolded in time. All moments of time are in fact co-present in it, the se-rie of analytical representations being extinguished, up to that instantaneous content in which the object of concentration is extratemporally intuited: its synthesis is its arising as reality. In a single point one can have all thinking in its truth and fullness. Precisely in the instantaneitl is its wholeness: in a flash it is all and present. It is not mirroring or philosophising. For the being of thinking is now thinking itself as wanting: every form of thinking cannot extract from it, but it demands continuously and manifests it, an-that if it then becomes riBness.

The forms of thought refer to an eternal shaping force that is not reducible to a given order or type of thought, but operates as an inexhaustible connectedness of the forms themselves: as the original fabric of thought. The being of thought is this fabric and these forms, not the personal colouring, not the discursive garment, in which it has its incidences. In- cidences, however, are the infinite and becoming dynamic of thinking which begins a being conscious.

In the one who meditates, the being of thinking expresses itself as thinking and thinking reveals itself as being. Thinking is certainly not the Spirit, but the first articulation of the Spirit in being, so that, going back up the current of thinking, one finds the Spirit, which nevertheless mediates itself in thinking: certainly, in a thinking that is not conditioned by existence, in a thinking that is, not in a thinking that is extinguished in the sensible. This is why one is in thinking, not outside of thinking: one not, therefore, in abstract thought, but always in the dynamic moment of thought, which in any case precedes the abstractness of thought: a vital moment of the Spirit in thought, always extinguished in re8essity, but which, through concentration, can be at- tained, can be experienced of qua by riBessitl. From this can be traced back to the Light that arouses it. But one must first in- tend the immanent inevitability ofl thinking. One can dream

of being outside thinking, but such a dream is also me- dered by thinking: by thinking that ignores its own being and thus re8ects ways of its temporary support that is existence, the being-outside-of-itself of being.

The support is not the foundation, it is provvi- sory imitation of it: the one whereby the illusory acquires the force of reality, and being is punctually lost: continually presupposed, continually evoked, but never had, since one can only be in what one is, not in what one is not. Everything is for the thinking that realises in its motion the principle from which it arises. The world of perceptions has its essence in thinking; one exists insofar as one is, but one truly is in thinking and insofar as one is conscious of it. It is therefore in the thoughts that one thinks, not in what one does not really think, that is to say, not in what is not living thought: sensations of all kinds - consciousness, sense existence, pleasure, pain - are the material of an existence that only becomes being by virtue of the thinking li- ber.

But the act of thought is so slight and instantaneous that it cannot be perceived in the same way as the series of sensations full of life are perceived: so that these seem to be the forms of the con- cept and of the real: the content life is believed to be in them. Hence, ordinarilybeing is lost in existence and existence is not there either, because, since it is not assumed by motion of thought, there really is no Subject for it: the Subject is not, since it does not articulate itself in being, even though it exists. Only he who being also has existence: in existence one is not being, but can find being - which is always alienated - in thinking. Being is in thinking, or rather, thinking always being, but it immediately existence, insofar as it becomes reflected and abstract: the being that is punctually lost, which the asceticism of thought rediscovers. Being is born for the ego in thinking. Outside the personal psycho-body limitation, the essence of thinking and the being of the ego coincide. And there comes a time when what the Ego retains before its being - perceiving, feeling, wanting - it sees as thinking of the Cosmos reflected in its vital organisation. The liberation of thinking is realisation of a being that sleeps in feeling and willing, and that in the deep sleep of consciousness seals its renunciation of being, its non-beingThis, however, remains in the vague life of sensations and impulses, tending to confirm its in-being as concrete and existing.

in which cosmic forces can act to paralyse the ego through identification with the forms of its non-being. For this reason, any reintegration of the ego that is based on feeling or wanting cannot free the ego from the influx of these forces; on the contrary, in most cases it operates as a form of their manoeuvring.

From thinking that ascetically aims and in that sense freed from subjective limits that are no longer necessary, a vision of the ego emerges that was previously impossible, since, enclosed within the network of sensory perceptions, the ego resulted uniquely from the punctual responses to the series of stimuli. Normally, the dependence of the psyche on bodily organisation also binds the ego to it, so that it cannot so much be said of the ordinary man that the ego possesses a body as that his body gives itself an ego. For this reason, it is inevitable that being is mistaken for existence: confusion from which, for example, Existentialism arises, which cannot distinguish between different values from a metaphysical point of view. Problematism is perma- nent, not insofar as there is an internal dynamic to this philosophising, but as a consequence of an indistinction of inner perception data: One believes one has a sense of being from existing, i.e. not on the basis of the principle of consciousness, but on the basis of what is its sensible instrument, insofar as this has subordinated consciousness to itself: a condition common, moreover, to all abstract knowledge, from which the perspective of being is illegitimately identified with existing, i.e. with the sensible.

A point has been reached in the history mankind where it is urgent that "thinking free of the senses" be experienced: the thinking that has operated up to now, not drawing on its own inner reality, has created a Culture, a world-view, a style, which do not respond man's "true being", but rather contradict it and tend to destroy it. There is no longer any force in the world capable of solving the current problems. No abstract thinking will solve them, no political programme, no sociology, no philosophy, no psychology, but also no esotericism that ignores the function of the abstract form of thought: only man who is transformed can do this, for the thoughts in which he recognises himself as a thinker, begin to operate again as living forces. It is pointed out

nerl in the following chapters to the technique of thought resuscitation, by means of a type of concentration and meditation, initially focusing on abstract thought as it occurs in ordinary consciousness.

The thought hitherto practised by man is not that which springs from the infinity of the Spirit: it re8ects the suprasen- sible, it overshadows it, it deforms it, insofar as it asks the physical mediation for its own expression and lets itself be imprinted by this mediation, forgetting its own original motion. That is why it is not true thought: that which derives from its abstractness - mechanicalness, modern civilisation, Culture - even when it has grandiose characteristics, which it would be unjust not to recognise, can only be transitory, devoid of internal value. The animation of thought, which is alluded to, and which it would be sufficient for the if it were the experience of a small minority, in essence restores to thought its transcendent power and thereby reactivates in man the ability to know beyond semblance. This thought, in which spiritual vitality flows, can resurrect in the experiencer as crystalline essentiality, as a source of calmness and inner .

In this way, what was previously seen only as an ideal can arise: Culture, Ethics, Civilisation. Only this reanimated thinking, in which pure will flows, can turn to the world in order to know it: from this pure thinkingself-knowledge and knowledge of the world can arise. Before this possibility, in the present world, it is not really given to contemplate reality, it is not given to know oneself. Any knowledge that precedes such an experience of knowing is fictitious: due to its abstractness, it does not apprehend thingsbut rather establishes logical-discursive relations between them, without the possibility of communion with vital entity of the world. It is the abstractness that has not yet solved, nor can it solve, any of mankind's problems, and underneath whose apparent systematic nature lies the maze of inferior myths, superstitions, voluptuous and painful cultural obsessions, the psychic dilacerations caused by 'greed' and 'ignorance', and also the untamed socio-economic situations.

Abstract correlation does not encompass the world, it does not contemplate the true image man, it nourishes instinctiveness under the guise of lo- gicity, as it does not have the power to separate the life of the soul from nature, and ultimately converts into entities

dialectics all the problems, preparing the disastrous experiences of individuals and peoples, with no hope of liberating knowledge from them. It is no longer sufficient to pose the problem of this crisis of knowledge, as the correct approach to it already implies knowledge in itself. There is something more, a further act in the very process of knowing from which it moves: an unpredictable, new act.

Through sensory perceptions we do not receive the world, reality, but a world and a reality that already inadvertently conforms to the inability to grasp the inner element of perception. Perceptions give a spectacle that is already paralysed in a "materiality" not due to the world, but to man, who perceives neither the inner datum of perception nor the substitution he makes for it, so that impressions are already a compound - devoid of essence - which is taken to be a con- held accomplished in itself, while this content presents itself as such, as something has already been taken away and added to it.

Such a statement may seem gratuitous, but the fact that it cannot be said to pee is justified by what will be further clarified in the following chapters, concerning a method of supersensible experience, which alone can give the experimenter direct demonstration from him to himself: there is no demonstration that can come to him from outside. To discuss or argue directly against it would make no sense, as it would not allow the experimenter to proceed in any direction that would lead him or her to experience beyond the limits of the ordinary consciousness.

In this direction, it can be seen that the dual pro-
The alteration of the perceptive act - which, as will be seen in chapter VI, takes place at the level of the dormanent consciousness - paralyses the perceptible world into an objective exteriority that before man as realtl: whose "truth" is based on the "constants" of de- termined quantitative processes, detached from the universalitl of being, and therefore exhaustible under the aspect of "measurability 1": and this is claimed to be extended to everything, so that the resulting science, culture and worldview avoid being science of the indefinite superficial pro- posal, with no possibility of depth. They are not pos-

sible perceptions in their pure state, being already modified on the ground, arrested in their internal possibility, i.e. fixed by a cerebral mediation uses abstract thought: this thought reflects what is already deanimate through a process that is a consequence of its deanimate.

It will also be possible to see how the element of resolution is precisely thought, not insofar as it can carry out further rational activity on the subject, but insofar as it reveals itself as the inner element of perception, which, while it is im- plicated in the contradiction mentioned, at the same time draws its being - continually depotentiated in subjectivity from an extrasubjective, supermental, purely spiri- tual sphere, so that within its appearance, as abstract thought, it is possible to find its being, authentic force.

When we say "sense-free thinking", we are using an expression whose simplicity can be disconcerting in relation to the magical pos- sibility inherent in its technique. In fact, the key to the problem, the secret, the way out, the Ariadne' thread, is this. Only "thinking free of the senses" can know, dare to go beyond the dialectical process that began five centuries ago as the extreme consequence of the *kali yuga: a* process which, in turn, has had as its ultimate consequence the world of "unreal science" - which, by only attaching weight and movement, believes it has freed everything - and the mechanical world. Until now, the Spiritual has not been known: the Spiritual has been disappearing with a view to an existential solitude and aridity, in which it would be possible to begin the human work anew from nothing, by force of self-determination, that is to say, by a determination which is not due to faith, providence, revelation, or revelation, but to its direct descent from the immanent foundation.

In the conversion of rational thought, the Spirit flows out, disenchanting abstract representations and obtuse feelings, freeing the inner self from the influences of the false past and present materialism: the inner man can turn to contemplation of the world: transforming himself and the world.

III. Concentration and meditation

The conversion of thought discussed in the previous chapter presupposes the exercise of "concentration" and "meditation": The conversion of thought, as mentioned in the previous chapter, presupposes the exercise of "concentration" and "meditation", which cannot be derived from traditional methods involving a "thought" which is not yet linked to the cerebral organ, i.e. to abstractness and rationality - as is the case in the modern West - but from a science of the spirit based on the present experience of the supersensible, and thus motivated by man's present inner condition in relation to the .

This is not to say that Spiritual Science is opposed to Tradition, because Tradition - the authentic one - has always been a Spiritual Science, identical in its eternal con- tainedness, even taking on a doctrinal guise that alternates between the demands of space and time; so that whenever it has been intended to assert its external formulation - that which, beyond ritual forms, is necessarily delivered in certain texts that are certainly not Tradition - it has been used as a means of expressing the truth.

It was inevitable that the perennial Wisdom *(Sanatoria dharma j: an* existing problem, towards the solution of which the present can point, insofar as they presume to refer to the teaching that is valid for the new times, thanks precisely to its perennial substance. t is the teaching that never fails man, provided he understands its spatio-temporal conditions and therefore penetrates the imperishable essence, precisely through the contingent form, not allowing himself to be arrested by that form.

The concentration initially has as its theme any object from the external world: not a mmhmm, not a symbol, not a point of the body, not a feeling, but a thought from the usual scenario of existence. It is recommended to choose simplest object - e.g. the pin, the pencil, the glass - i.e. the theme that is easily absorbed by thought. Indeed, it is good that the theme does not arouse intellectual interest or moods, but is merely a point of convergence of intentional thoughts with reference to its con.held. According to the method referred to, it is simply a medium: it is to be taken not in relation to meaning - which is the technique proper to traditional methods - but as a pre-text for the typical process of current thought. regard to this "typicality", the theme must be as simple as possible, i.e. it must be easy to grasp in its totality and clarity. In other words, what matters is not what one thinks, but the thinking activity set in motion to collect and connect the series of representations concerning the object, until a synthesis can be achieved: concept or idea. It is this synthesis, then, that must be retained as the object of con- centration.

There will then come a time when the experimenter will have the concept so dematerialised and become almost a sign or symbol, that it will give rise to the perception of the flow of 'pure thinking' as a force.

In essence, one first has to deal with sense data-
These are co-ordinated by means of the related representations, so that a precise and unified picture emerges, as the theme, the object, can be truly

the centre of consciousness, to the exclusion of all other thoughts. This is the basic exercise of concentration. The concept or thought-synthesis, which abstracts from the series of perceptible notes, is drawn from it at a later stage: the same concentrated attention is then turned to the high conceptual synthesis, which will thus have to "camp" in the consciousness. The thinking that is set in motion in this sense - not naturally the thought that is now the object of concentration - is "sense-free thinking", i.e. a pure "thought-force", which does not normally arise in mental experience, because it is a new element in the life of the world: a spiritual force independent of natural necessity, which, by an act of will, comes to live in the current of human affairs.

The type of "thinking" that is detached from the sensible is directly called into question in meditation. Meditation differs from concentration in that its object belongs to the spiritual realm, and in that sense it could not be the production of abstract thought. Ordinary thought, however, can turn to the content of meditation, which in itself has the power to remove the abstract limit, insofar as it is given by possessor of supersensible experience. The ability to meditate, once aroused, can be directed by the seeker to topics that he or she autonomously chooses, based on self-knowledge and the demands of his or her personal discipline: which in essence is the inspiration of the Spiritual World. To meditate is not to analyse a content intellectually, or to try to understand it: actually, there is no need to understand it, because it must be based on the immediate intuition of it: an intuition that must remain intact, so that it resonates in the soul as in the first moment when it arose through a proposition. This must be mentally recalled during meditation whenever its intuitive content fades.

Meditation operates in the soul in such a way as to urge its independence from nature, which reunites the soul's forces with their essence: it therefore counteracts nature, on which normal individuality is based, and requires an unfolding that is authentic insofar as it takes place beyond the "cor- poreal". However it may act in the soul's depths, meditation is possible insofar as, mediated by thought, it is

takes place first and foremost in the form of a disengagement of the mind from the brain organ. Then it is the inner forces of the heart that operate.

When the "thinking free of the senses" is awakened, it can turn to themes a metaphysical order, i.e. to implement a higher inner technique: the practitioner may find it useful to cultivate concentration on a mother, or a symbol, or a sensation, on the understanding that certain themes, virtually carrying within themselves a certain transcendent direction, can operate initially through ordinary thought, when this is univocally directed towards them. Ultimately, the function of concentration and meditation is to enable the forces of the soul to operate according to their true nature, bringing about an autonomy that is not possible under ordinary conditions.

When thought is not educated in order to this possibility, any inner effort can only bring the experiencer back to the physical level: although he appeals to the inner forces, he will not be able to control the moment in which they, having entered into motion, alter themselves in the nervous network, giving the illusion of some psychic result. But this tension is not mediated by the liberating direction of thought, because it relies on feeling linked to the corporeal, without perceiving the pre-requisite of thinking, which therefore remains the unseen yet necessary element in the process.

The consequences of such practices, over time, will be one neuro-psychic imbalance, more or less severe, and a heightened egoism, together with an inability to understand the meaning of such phenomena, the abstract thought being devoid of any thought and the "esoteric knowledge" connected with it being totally unproductive. This situation is inevitable for those who feed on the directions given by improvised teachers, or who devote themselves to occult exercises or rituals, without knowing what they are really doing or why they have begun do it, from what true source come the teachings they follow with a diligence worthy of a better object. Diligence which, moreover, is easy when one deludes oneself with the illusion of developing occult faculties and, in substance, remains bound to the plan of a

mere psychic phenomenalism, even if esoteric aristocratic terminology is used to define it.

Some apparently positive results, always temporary,
They should not be misleading: what are considered "results" or "achievements", whose positivity is sometimes linked to a purely human and practical conception - which is precisely the one that should be overcome - cannot be the measure for evaluating the ascent to a higher reality: for which, in effect, there are no human measures. It is curious to see how some self-styled esotericists link a vision of human achievement and a life free of difficulties - which are also possible, but certainly not as a mark of distinction - with the criterion a right direction towards the Spiritual World: a direction which, being in-dependent on necessity of human appearance, even when it leaves to the becoming in accordance with its own laws the conditions existence of a candidate for initiation - without intervening with gratuitous miracles or sensational events from the human point of view - implies in him a series of overcoming and trials and continuous confirmations of the inner states achieved, through profound soBerences, always assumed by knowledge and always therefore overcome, which certainly do not fit into the framework of an easy life in the current sense of the term.

It is worth emphasising the special meaning of the type of concentration we have been talking about. It starts with thinking, because every exercise of concentration or meditation is initially mediated by thought, and it is in the line of man's current evolution that he should come to have thinking as his object. With thinking, he usually observes everything, but he does not observe thinking itself. There is no mental position, no decision, no judgement, for which he does not refer to thinking, even if he wants to deny such a function. That is, he can reason about the thought, that is, he can have further thoughts about what he has thought, and he can arrange certain evident relations of the thought into principts and laws: but that is logic, that is philosophizing.

In concentration, it is not a matter of philosophising: it is a matter of coming to life with a thought, so that it can at a given moment arise as an object before the inner attention , which therefore appeals to a state of co-operation.

higher science. This thought-object is to be observed with an aptitude no different from that of the physicist who follows a phenomenon unerringly, devoting calm attention to it, free of moods: a condition that is normally not difficult in the realm of perceptible experience with regard to an external object, but which must be prepared for with patience and insistence, when the object, being an internal datum, has no sensible references guarantee its independence from arbitrariness.

It is not just a matter of thinking a thought, but of coming to observe it: so it must first be reconstructed. Reconstructing it is the basic operation: contemplating what is thus reconstructed is the ultimate meaning of concentration. It is to contemplate thought: a task not imposed by nature and which, therefore, goes beyond what nature demands of man. Nature led mankind as far as abstract thought, which, through its disanimation, is at the mercy of nature, whether it reinterprets it dialectically or opposes a mechanical world outside it: but only in abstract thought is the possibility inherent - initially in a negative form - of overcoming nature itself.

Contemplating thought, then: it is a question of a8erating the meaning of such a task. For the object of contemplation must be prepared, just as the contemplator must be prepared, i.e. he who looks at what has been prepared to "let himself be looked at". Hence the emergence of a creative mediation: in fact, a previously non-existent *quid* is urged upon the becoming of the world: the deliberate, illuminating act of thinking.

Indeed, in contemplating thought, in having thought as an object, one does not call forth a thought that manifests itself insofar as it is already linked to an external datum, but in the soul's innermost being one has it as it arises, because the object is itself thought: one activates a thinking that is induced to express itself in the soul, as it is in essence. An unusual event in co-science, whereby essence and existence coincide, albeit briefly; but it is the beginning of a new history of being. It can be seen that all the earthly experience which man has come to have in objective form and which can be seen as a process in the sphere of nature, contained in nature, in respect of which man has hitherto been a passive executor, has been aimed only at teaching him what he can now freely operate (and in this sense also not operate). The objective world has stimulated his

to know, so that he can by his own will reproduce in himself the act of knowing: to pass from nature to Supernature. To have had the scenario of the world as an object, to have placed oneself against this scenario, to have felt the 'I' arise against the 'non-Ego' that is the world, to have been able to experience a relationship with something that is an 'object', so that the 'subject' could arise: this has been given man so far. It can be said that man has been led to this without his own ini- tiative, and in this sense it is a process that, although urging towards the limit of nature, is *still* included in nature. But it has had no other meaning for man than to teach him a 'movement', or a type of relationship: movement towards the object, a relationship that he can now realise freely, ceasing to be conditioned by the object. The true object is thought.

There is no object in the world that is not such insofar as it is perceived and thought. But sensory perception - if we look at it - is always for an inner act: there are no perceptions per se, but only perceptions that are such, insofar as they related to a conscious subject. Whoever understands the meaning of this relationship, has the secret of knowledge and can intuit the meaning external appearance. This, let it be clear, does not mean that the world is my representation, but only that, if I really want to have the world in itself, I must have the thought in itself, which is soul of the world. In bectusman still does not know concretely, does not know what the world is, does not perceive reality, but only perceives dependencies of his mental being on processes of the world and the relations of his thinking to these dependencies: to take this as reality, whether in the form of realism or idealism, is the error, the root of what, manifesting itself as spiritual insufficiency or immorality, will be uselessly fought against where it is a fact.

To have thought as an object is the task that man can learn from the normal experience of the external world, to which he has been led by nature: he can begin to live outside nature, insofar as deliberate thought acquires the power to rise above psycho-physical determinisms. In this way, pure indivi- dual forces, the legitimate use of which, it turns out, should only be extrasensible and which are unconsciously bound to the sensible, begin to be freed from nature,

It is inevitable that they become corrupted, manifesting themselves in the dual oscillation of pleasure-pain, exaltation-depression, attraction-adversion, voluptuousness-anguish: the 'pairs of opposites'. These are the forms of a blind, unceasing tension that covertly feeds on itself and is manifestly suffered: the alteration of the Spiritual in nature: that in which the ego blindly wants itself as nature, believing it wants itself, seeking its own pleasure, but continually preparing its own pain, ultimately reaffirming its dependence. (This condition has been confirmed more and more in the course of the "fourth age" or *kali-yuga*, but it has become serious now the extinction of the remaining inspirations of the ancient Wisdom, at the moment when the rebirth of Wisdom is possible through "libertl"). The technique of "sense-free thinking" in essence tends restore their true dimension to the original inner forces, which have altered and become substance of error and evil, having served the Ego to feel itself in the senses and arrive embryonic self-consciousness.

Concentration, when not linked to the canon of the the ancient *sddhand* - precisely to a mental motion which, ignoring the modern abstract dimension, and thus the possibility of the "objectification" inherent in it, cannot today give the experimenter the chance to free himself from nature, since it remains within the limits of the unconscious animus based on na- ture" - leads the experiencer to realise what has only been the aspiration of some modern thinkers, the greatest and least understood: to go to the origin of the knowledge process and identify the sources of thought, whose light alone can illuminate the act of knowledge and the value of Knowledge. It would have solved the problem of modern civilisation in terms of a knowledge indicating the transition from reflex intellectual activity to that of the "pure intellect", i.e. from a world of reasoning and argumentation *to the sódhand,* from Ideaism to "magical Idealism". (In the work of the Beginning of New Times, the ways to such knowledge are indicated in the form of a "Philosophy of Freedom").

Having as his object exclusively the physical world i.e. seeing the world as a physical 'reality' - this is the experience of modern Culture and Civilisation, which, because of this exclusivity, cannot but be materialistic - man can6

learning, precisely from the experience of this limitation, to have its object that which is not physical. This is in the line of pos- sibilities, which lead outside the sphere of 'necessity', even though they are born in it. Such a possibility is given to the type of man of today who, along with a concrete, scientific experience of the physical world, comes to have an awareness of the thought , and an ability to synthesise which, as an investigation of the manifold, must first be presented in analytical form, and consequently potentially has the faculty to turn his attention to the activity of thinking for its own sake: certainly not to one who rejects rational thought, not being able, to recognise its inner element, and seeks the Spiritual outside the thought with which he thinks it, whereas precisely this thought enables him to orient himself towards the Spirit, the Spirit being gil in it, albeit ri8essly.

The observation of thought can be initiated according to a technique, which is the preliminary technique of concentration. It has been seen that this in itself has the function of arousing in the researcher the experience being above , by leveraging thought as a use of rationality, which, thanks to its abstractness, has in itself the initial possibility of independence from the categories of nature.

The inevitability of starting from thought in order to reach the supersensible can be rejected by those who, in their search for the Spiritual, while they have no consciousness of the thought that enables them to make any choice, follow the ways of "feeling" (mysticism, *hhakti j)* or of "wanting" (yogo, traditional ma- jah) or of thinking that is in any case linked to feeling and wanting. In effect, these people, despite all right intentions, miss a state of affairs that **is inherent** in the subtle morphology of present-day man, whereby feeling and willing are bound up with corporeality, forming a unity - or a unitary mixture - held together by the physical structure. It can be said that it is not so much the ego that lives through the body as it is the body that lives through an ego, giving itself all the justifications necessary for this, subordinating the forces of thought to itself and, in this sense, playing with the logical and cultural form.

In ordinary thinking, one ultimately serves one's na-

ture, which thus acquires spiritual and even religious dignity: one is played by the fact that the most acute thinking acts without the possibility by which it can truly be thought: the consciousness of its being, not abstract. Such is the con- dition modern man: a condition that cannot be overcome by psychological or dialectical measures, which are already an expression of it, i.e. of non-knowledge of the

• man's 'inner constitution' and the dependence of the symmetry of thinking-feeling-wanting on bodily organisation, under the guise ego-autonomy.

Inherent in the activity of thought is the possibility of releasing the ego-principle from the "symbiosis", so that it experiences itself as a being that has no need to rely on nature. A realisation that belongs to an advanced stage of meditative work, implanting a becoming experience of feeling and willing, which can be realised through the comprehensive work of knowing their nature: especially when they, disassociated from thought, each becoming a force of its own, tend to manifest autonomously that direction, sometimes tenacious or impetuous, which comes from being rooted in the lower and as yet unrecognised nature, not insofar as they have roots in it, but because they are inherent in it. It can be said that the lower nature is the result of an obscure volition of the 'ego' in the forms of feeling and wanting, according to a direction that is connected to the corporeal.

The work becomes at this point long and difficult, but safe, in as the technique liberating indicated gives way to gradually replace nature in the relationship and unification of the three forces, whose origin is essentially supra-natural. It is a technique of concentration that not can be confused with other seemingly aphiìni, as it is based on the direct experience of the supra-sensible, and not on texts or doctrines, and starts from the vision of the normal con- dition modern man, which is the dependence of the

"personality' from the aforementioned mixture of the three forces of thinking-feeling-wanting, held together by the physical constitution. We have seen, in fact, how one normally thinks one feels one wants in a certain direction, as one depends on a certain nature, and how every normal psychic phenomenon

always presents itself as a moment of collusion of the three faculties.

A psychic discipline that does not take account of this conception can only serve to reinforce the amalgamation and thus the dependence of the personality on the natural necessity insofar as it concentrates the forces of consciousness on certain contents, just as they are in the state of mixture, without making a distinction between them and disentangling that of the three functions which has the potential to disidentify: thinking, which, by disentangling itself, begins to disentangle volition and feeling. This may explain the meaning of the technique of concentration we are concerned with this chapter: that it consists in polarising the forces of thought on a subject that is completely unrelated to the motives of feeling and willing of the experiencer, and yet dependent on dislikes as well as sympathies. The loosening thinking from its subtle links with feeling and willing is essential, so that feeling and willing, which are bound up with nature, are not strengthened by psychic exercises, i.e. the ego's dependence on nature is not increased: hence it almost always happens that those who engage in occult practices or yogic exercises not only fail to have genuine inner experiences, but also risk losing that normal equilibrium which they at least had before, because they were based on the nature of the ego. "natural personality'.

The exercise of thought-liberation (which demands insistence on concentration for months and years, the equivalent of a will determined to go beyond the ego-limit) must be carried out in such a way that no subtle influences of natural feeling and will can intervene in the concentration, so that a supra-individual feeling and will can flow into thinking. It can then be understood what happens when the strengthening of thinking takes place without separating the thinking movement from nature: this is the case with mathematical thinking, with rationalistic thinking, with the thinking of modern science, which takes place without any feeling or impulse, in a cold ascertainment of facts or phenomena: it is that abstract condition that gives a momentary liberation to thinking and reflexively raises a will that nevertheless ignores the task of freeing itself from nature. There6 comes from that capacity for detachment and cold will that gives so much security, for example, to the most recent human type. Which is sem-

This is a fact of nature: nature can undoubtedly be more aggressive and more virulent in its expression, breaking the easy limits of old rules and weak conventions. But in essence, it is the ego that believes it is the pawn of the game that is played, as long as certain vital forces last: a very fleeting time. The collapse of certain cells becomes the collapse of this titanic will: as of every other psychism affected by bodily dynamics: ageing becomes rebirth or softening, the re-constitution of needs for questions and hopes for salvation.

But this rather obtuse animal titanism, even when it expresses itself in eccentric forms culture or art, it diverts instincts from intellectual production and succeeds in asserting itself solely through its peremptory and presumptuous character, is in essence the failure of true strength. It is the desired imitation of nature: by which one is manoeuvred precisely when with illusory independence one is led to strong external assertions. It is ultimately the force of the 'co-scientific soul' alienated from nature because it is not taken over by the Spirit.

In essence, whole mental experience modern man is a form of inferior concentration of the faculties, just as mechanical civilisation is a kind of materialistic magism: but this error is not unlike that of a false path to the supra-sensible. For any technique that ignores the importance of freeing thinking from the intermingling of feeling and willing, and thus does not attend to the possibility of animating a "pure will" that is independent of the corporeal, only binds the inner forces even more closely to the physical organisation and thus to the world of appearances.

The technique of concentration, to which we refer in this chapter, tends to separate an activity of "pure thought" from feeling and willing, i.e. from the sphere of nature: to free pure thought from the mixture is to take away the possibility of instinctive being's asserting itself as far as the thinking consciousness and operating through it, assuming the function of the ego, which is the situation of the ordinary ego. The ordinary ego, which, when manoeuvred in this way, ultimately strengthens its dependence, confirming it as a value and sometimes even redefining it.

dressing it with metaphysical, or magical, or yogicattitudes.

From the contemplation of thought as an object, there is an initial liberation of the "inner person" from the outer person: a never-before-experience, unfolding through the acid illumination of a precise, geometric thought, which nonetheless glows with intimate pure heat. This warmth is super-sensible will. Once the limitation of consciousness to the cerebral system is removed, it begins a relationship with the forces of feeling and willing, outside of their binding to the corporeitl, whereby it ceases to perceive the world enclosed within the physical limit. The three faculties, thinking, feeling and willing, outside the meditative act, i.e. in the process however returning of the external life, will show - as mentioned above - a tendency towards the autonomous and separate expression of their being. This is now the theme of the ego, which is taking upon itself the univocal correlation of the faculties previously unified by the natural structure.

It is inevitable that, as the Ego converges towards its own essence, the three faculties, in their initial release, manifest unsuspected tendencies, sometimes irresistible as forces of nature, before which the Ego can have the sense of being unaware. The technique inherent in the Science of the Spirit gives the introducer the possibility of developing from the depths of ego a calm contemplation in the face of such a resurgence of reposed instinctiveness: never, moreover, before had it been truly addressed. This possibility of contemplation becomes a power of self-knowledge with regard to the flow of the three forces, insofar as the experiencer can grasp them in time and discover their instinctive alteration as the substance of his own existence. Gradually, with regard to them, a higher principle of organisation replaces the merely aggregative and fictitious one based on the corporeal organism. Contemplation of thought has in this sense a preparatory and illuminating function, in that it gives one the opportunity to look upon those instinctive forces as external and extraneous to one's own interiority: the power to look at them subtracts force from them, which simultaneously returns to it was originally: pure motion of the Ego. This gives rise to that transmutation of the instincts, which is the final meaning of their breaking existence.

possibility of observing something as external to oneself - as we have seen - man has learnt from the finite world, at a certain point in his history, having the world before him

as a "thing", no longer as an animate entity, no longer being one with the soul of the world, as in antiquity, when the perception of the physical world was inseparable from the inner vision, in symbolic and inspired form. The Ego was not yet, as it was not opposed to the world, i.e. the non-Ego. Modern man has now achieved the possibility of observing nature spatially, so that a science of the physical world has been achieved: a science whose validity is based on the "exactness" of observation, i.e. its objectivity and impersonality.

This capacity for observation is the lesson that man must learn, not only to create a mechanical civilisation for himself, but above all to turn it to the contemplation of the life of the soul: which begins with the observation of thought. It is already a sign of the spiritual resurrection of intelligence, the ability to understand that whole experience of the physical world is only valid insofar as it leads to the possibility of contemplating thought, which is a condition for the contemplation of the other motions of the soul, which are given in order to be known, not merely to be suffered, enjoyed or experienced. For such contemplation, being not merely a looking, but an experiencing and a transforming, is liberating. Man cannot contemplate those functions as long as his consciousness is 'mixed' with them. Mixing is evil.

At this point, one can understand the impermanence and also the fictitiousness of everything that appears to be 'existence', and ve- rity', 'science', 'culture', in the modern sense. The unnoticed process, the occult, impersonal background, within them, outside of all their outward utilisation, is what matters, insofar as it can be understood as inner counterpart of an experience that man wants for the forces that flow into it, and not for the form of its appearance. Only in this case is one free from the deformations that appearance entails, because these deformations are identified and simultaneously their secret possibility of rectification is experienced, which does not apply to an exteriority that ultimately is not, but insofar as it is the act that the ego wants from itself. One emerges from a current of illusion and destruction, and one can act upon it. This is the action to which is connected the possibility of the "resurrection" of the inner man, the reintegration of his being: the way to freedom.

Up to the experience of the physical world - as has been said - man has been led by nature, by the ancient Mother: beyond that, man can only proceed by his own force, insofar as he decides so. And precisely because it is a path of freedom, it is not fatal for man to tread it: he can also renounce it, as he is now doing, by using freedom in the negative form, creating a civilisation for which all power is given in function of an earthly, physiological dominion, that is to say, of that which has as its inner element the germ of disease and death. Man's current situation reflects precisely his rationalised attachment to the values of a reality that does not exist in itself: he comes to make it exist mechanically, and for this existence he manifests a passion and a capacity for struggle, which are fallen forces of the Spirit. At the same time, religions, deprived of eternal nourishment, in their ignorance of the meaning this obscuration, themselves mistake it for a normal condition from an earthly point of view and mechanically admit alongside it a cult that would like to be its spiritual counterpart.

The observation of thought should be recognised as the possibility of moving beyond that error which consists surrendering to the objective experience of the perceptible world and believing it to be a definitive condition. Sensitive experience normally requires nothing more from man than thoughtful reflection on a datum that presents itself as nature, whereas for inner experience, he must deliberately arouse thought through a datum that he himself posits through concentration or meditation. The results of reflection on the sensual datum, in their provisionality and limitedness, mislead man and arrest him in a mechanistic experience of the world. Sensitive experience, if it is to be an experience of the ego and not a blind phenomenology that wants to be itself, requires that man responds to the demands of physical world with mathematical-rational thinking, not only in order to create machines or an abstract science of nature - which in terms of weight and measure even presumes to encompass the Universe - but first and foremost in order to become aware of the thought thus activated, observing it objectively, as he has learnt to observe the physical world.

Contemplation of thought gives rise to the power of the ego, as it now does not rely on sensual perceptions that are immediately transformed into representations, feelings and impulses, i.e. continually urged and solicited by the na-

The usual ego is a "contingent ego", in that it is the ego that continually loses its superior reality, drawing a "self-consciousness" from the physical-sensible support. The usual 'I' is a 'contingent I', in that it is the 'I' that continually loses its higher reality, drawing a 'self-consciousness' from the physical-sensible support: a self-consciousness that is necessary for the experience of the finite world, even though it is born out of that experience, nevertheless in a lower form. The lower form, however, is provisional, and this provisionality should not be fixed in a Civilisation, in a Culture, which cannot be true Civilisation and Culture. The inferior form must not be eliminated or ignored, but overcome by transcending its process, so that it can be aBerrated within, according to a motion that can no longer be provoked by the nature that one is, but by an act of freedom, by a positive aBertainment of that autonomy that arises precisely from having fallen from the ancient supra-nature - in which one was not free, because one was immersed in it - into nature.

When one performs that act of pure volition and essential logicality, which is to turn one's attention to thinking, not as an abstract series of thoughts, but as a process, not therefore with intellectual interest, but with experimental determination: when one has thinking as an object and realises "concentration", the gaze that can be turned to the object is an inner gaze. And that such a gaze arises is the meaning of the work: it is the principle of a knowing that renews the substance of creation. The eye that looks is the "eye of the heart", so that the vision and the one who sees are one. For it, there begins to live in the world, in its integral substance, a transcendent element, which in the normal act of individual cognition is extinguished each time, insofar as it covers the forms of natural necessity as reflected thought. Insofar as it can be perceived before extinction, as "thought free of the senses", pure, supra-individual, never before experienced will flows in it, and one recognises this pure will as the force of the ego, which can flow free of the processes of nature.

In this thinking freed from the dynamics brain, and therefore removed from its abstractness, thanks to the enhancement of the minimum of determination inherent abstract activity, since one can think what one wants (but does not ordinarily think what one wants, bensf what externally desired or

& that in which one is immersed)¡ in this thinking flows the will: not ordinary will, but the will of the ego, in the ego really begins to want something. This is where the 'I' really comes into being, first as a discursive presupposition, as an image, as a reflex and potential entity: concentration is nothing artificial, but is the exercise whereby one tends to express oneself as if the 'I' itself were manifesting its pure volition: in essence, one frees oneself of the reflexive mediations and opens the way to its being.

At this point, the seeker experiences a state of "levity", or security, or liberation from tensions, which can be called "inner independence from existence in the fullness of existence". He feels from the centre of himself the release and articulation of forces with which he previously identified himself through a tension that was dullness and pain: he feels "vast in the finite", immerged in himself and in the world. He now has two possibilities before him simultaneously, which are aspects of a single, emerging faculty of "reintegration".

IV. Pure perception

Thought, which through concentration begins to free itself from the sensual conditions, can lead beyond this process of liberation by turning again, thus revived, to the sensual contents. In effect, this liberated thinking, which is both transcendent and immanent, arises through a movement of freedom, the principle of which is present in an unconscious form the modern scientific-rationalistic attitude, but which is continually exhausted in such identification and thus in a mere negation of itself.

Without a positive assumption of this possibility of freedom, pure thought cannot have life; but the positive assumption itself is an act of the ego, which cannot but begin to be mediated, in a relaxed and disanimated form, by that type of thinking activity which it initially disposes of: abstract thought. Through the discipline of "concentration", this thought becomes consciously willed: animated by an inner life, it frees itself from the perceptible and is resurrected as pure thought-force: it is thus born as a spiritual element "new". (" New ",

in relation to contingent human experience, but in itself of an eternal nature: the novelty consists in its di- rectly surfacing as a supra-individual element in individuality, thanks to a volitional act). It actually now encounters the world for the first time.

The unfolding of the earth's vicissitudes becomes intelligible in its concreteness if it is seen to lead to the point at which man can turn to contemplation of being, not with the means of nature, or as already involved in the processes of nature - for knowledge can no longer arise from this - but as a pure subject, contemplating a process in which he has hitherto been contained and of which he can now become the author: the author that he is in the mystery of his own transcendence. The correlation is other, it is unusual, it has no precedent in human history: hence the difficulty in conceiving it and the ease in confusing it with other cognitive experiences, or dialectically refuting it on the basis of an agnostic condition that tends to remain identical to itself.

And the correlation in view of which only arose
thought, which, however, was not thought at first, but its manifestation as a form of content pertaining to the correlation of nature: hence, as abstractness. It can now be thought eflectively and, as such, incorporeal vitality in itself: it can penetrate the essence of things, because it moves from its own essence.

Thought begins by being a vehicle for self-knowledge (a possibility that cannot be identified with what is meant today by philosophy or psychology): in this direction, it becomes an action of depth, a punishment of being, a communion that has never been experienced before, because through it, a unity is brought about that has hitherto only been contemplated mystically or speculatively: of the self and the world. In reality, although it takes place in the individual consciousness, such an act is part of the Universe's story. It realises in the inner scenario, through essential resolutions, the phases of the

(-i--) (t-.) but at the same time, in the unseen, it transcends all ancient formative canons and, with the force drawn from the conversation of the modern intellect, goes towards a rising world:
which, not warned, not known, si present with the power of a dark and overwhelming ruin: of which gil si

gives some sign. The event we are alluding to takes place in man's higher being, albeit in the context of an activity based on the consciousness of limits: it is the moment of a new human history, which awaits the arousal of ideas-strength in order to be fulfilled, independently of the paralysing influences of the past, i.e. of what is no longer alive in the past.

Until yesterday, human history took place virtue of transcendent in8uences, receiving from them a predetermined direction and acquiring value depending on whether or not it conformed to their Law. Now this direction and its function have come to an end, as was foreseen by traditional Wisdom itself.

We are moving towards a time - which has already begun - in which history must be the history man, not only of his doing, i.e. of his becoming necessitated by transcendent forces, but of a becoming in which being is the conscious expression of the Spirit: a birth that demands the will to consecrate. The times announce something profoundly new, something absolutely unexpected: the real I must truly be born, because everything calls for it. The discomfort of this civilisation is a product of the ego, which experiences the event of its freedom in a negativistic, abstract form, without being aware of it. Everything is now taking place for the life of the ego, for its elevation or its destruction: it is a painful generation, the unfolding of which should be investigated. It is not easy to understand the meaning of this obtuse dualism, of this dry agnosticism, of this wearisome attachment existence, of this morbid and punctilious fear of remaining without the necessary means to exist, existence having become the only reason for itself.

One is a thinking being: able to become conscious in thinking. This is the principle of liberation. But this liberation, precisely through thinking, is sought in other motives, in myths, in facts, in things, in idols, in attitudes, or in new philosophies: which would not be what they might even illusorily be if they were not thought. The unawareness, the unawareness of the possibility inherent in thinking, would at a given moment vanish, if one could, with regard to experience of thinking, be as concrete and rigorous as one is supposed to be with regard to the external world: objective observers, impersonal experimenters.

This cannot be argued further,

or specular: bensl experiment according to a rigorous method-

mind as a consequence of the very motion of thinking as it is handled in normal consciousness. This method can only be clarified those who really possess experience and can reconnect it with the supra-individual sphere that is the basis of individuality. They do not expound brilliant theories, but what they have the mission to give, insofar as they know the laws that simultaneously regulate thought and the motion of the Universe: in this sense, they can man orientation without prejudice to his freedom, but rather by appealing solely to it, since thinking, in its initial individual form, is the starting point. This is the criterion for orientation in research: that the experiencer can distinguish the right teaching according to the need for self-awareness and freedom that it arouses in him.

The way is before thinking man who begins trust in thinking, insofar as at any moment he feels that he can raise thought reflexivity and abstraction to the level of living ideas, recognising in this possibility the way from the individual to the Superindividual. An essential way of experiencing living thought is "pure observation".

In essence, thought begins to manifest what it is as an original reality. By experiencing it, i.e. by perceiving its motion, which was previously exhausted in the perception of sensible perceptions, it provides the first supra-sensible experience. What thought now brings about as a result is a power of objectivity and depersonalisation whereby it can turn to the things that are, to beings, to the world, and receive from the awakening of their being its own further movement. This motion, insofar as it is drawn from the essence, reveals itself as the inner content of the object contemplated. The experience is as follows: the being of the world resurrects as the being of thought.

The spectacle of the world is in front of us as it is already made. Its making, which is certainly not its external becoming - which, on the other hand, is already made in the punctuality of its physical-sensible manifestation - but its internal process, that which is supposed by thought to be already made.

and yet generally unaware of thought, just as, under the conditions of ordinary consciousness, it is unaware of its own making, and just as, moreover, it is unaware of the spontaneous motion of integrating the perceptual content into the act of perception. Hence we feel what the spectacle is, because we are unwittingly actors in it: we are not true spectators, or rather we cannot yet be such as long as a part of us is unconsciously active in the spectacle.

Ordinary observation of the world still cannot be true, because it is not pure: it is linked to images that acquire their form in the very process observation, which is dominated by duality: one rightly speaks of a "world of semblances", of a *mdyd*, or an unreal world. But it is necessary to realise the unconscious inner movement that gives rise to the "rydd": for the meaning of it is precisely the dynamic reassumption of the inner movement that gives rise to it, not the escape from it as an illusion, for such an illusion would then be taken as reality. Hence the importance of the exercise 'pure observation'. It consists in considering the object with a "disenchanted eye", so that it resurrects from its fixity, freeing the observer's interiority from the unconscious constraint, resolving that hidden duality that no diligently evoked Advaitism can resolve. Because pure observation, while it is directed by its very process towards the objective exteriority, simultaneously implies a "backwards" movement towards the hidden root of duality, tending to restore the internal unity of the cognitive act with the becoming of the world.

It is an act that restores to spatial forms their temporal rhythm, the warping of which constitutes the true space: never broken, as ordinary perception is hypnotised by the external distare, i.e. by the punctual relationship places, of
"here" relative to things. Spatial perceptions can resurface as values of time that are freed from the conditions of density and volume proper to three-dimensionality: outside of which the life of the Universe unfolds in rhythms of pure time, analogous to those that operate within the spatial forms of the Earth.

Such rhythms, however, cannot be perceived as they are by the common consciousness, so that we fall into the error of believing that the extraterrestrial cosmos extends spatially in a three-dimensionality analogous to that of the earth; whereas in so-

room is no more than our grasping in terms of space, according to a contingent knowing, what occurs in motions pure time. The perception **terrestrial** appearance extends to a stellar and interstellar semblance, which is certainly mediated by physical supports (as can be the arboreal that appears when one looks at it from the outside, and disappears if one believes one can enter it): it is itself conditioned by terrestrial appearance, in which space, physically understood, binds time to itself, whereas for extra-terrestrial Cosmos one would have to say that non-physical time takes on space itself. Only on Earth has three-dimensionality been worked out to express the Spiritual in living forms.

In other words, we must beware of an "alien realism" which, having been exorcised in some way by thought and science in the sphere in which the external process of existence takes place, can nevertheless project itself beyond this sphere: not insofar as the extraterrestrial appearance does not respond to values of a physical order, but insofar as the perspective proper to the system of appearance obviously changes according to the point from which it is viewed. It is not that the extraterrestrial appearing does not respond to physical values, but that the perspective of the system of appearance evidently changes according to the point of view from which one looks at it: a of view that, for the physical man, is obliged to the earthly realm and to means of investigation that function only insofar as they belong to this narrow sector physical existence.

In the sphere of terrestrial appearance, one has, among other things, impressions of movement in space and is able to overcome distances by means of machines; but one must not forget that, in the sphere of the terrestrial appearance, one has the impression of movement in space.

that, since every semblance is nothing more than a symbol of a being that cannot be perceived directly, so the vault of heaven with its heavenly bodies is the symbol of a being that, however, not such as to allow a life of the terrestrial kind, as that which, being organised around a human nerxro- so system, implies the spectacle of such an appearance and the possibility of moving between symbols does. Here, those who wish to understand understand understand: an appearance is given on Earth on the basis of cono- scitive consequences of the power of gravity on the human organism, but the same appearance has an entirely different meaning for the cosmic sphere in which gravity no longer exists and in which the appearances of empty space and celestial bodies are symbols of an entirely different relationship between the transcendent and the manifest.

The exercise of 'pure perception' is accomplished first and foremost through mental silencing, as one already has some

control of thought: one thus avoids projecting personal intimations or psychologisms onto the object, or altering the content of perception with unconscious automatisms. It has to be said that when faced with scenes of nature, beings or things worthy of admiration, it is also necessary to prohibit oneself from developing an aesthetic feeling.

The object - the thing, the being, the fact - is observed with that impersonality which, in essence, as we have seen with regard to the "observation" of thought, is the positive lesson of modern scientific enquiry: this, of course, in the pre-final phase. It is a matter of educating in oneself an attitude to observe the object dispassionately, to the point of replacing the subjective sensory motion that is gradually extinguished with that which, no longer altered or paralysed, is consequently born of the object itself: like a no longer perceptible datum, which is simultaneously in the object and in consciousness. The object arouses in the observer an unusual motion of the interiority normally engaged in representing: a motion pertinent to its reality (reality being understood as that is essential, or absolute, beyond that which, as semblance, can be said to be "unreal"). The inner content of the object can emerge, according to a process that is both deliberate and spontaneous, in the soul of the observer who contemplates in silence. This content is given as an image, but is at the same time a living motion of light in the observer.

The representation of what is perceived is not paralysed, as is normally the case, by the act of rational consciousness, for which reason it is only an inanimate image, but enters into the inferiority of the experiencer as an immediate sign of the essence what is being observed. Of a living "imaginative" form, the essence of the object is thus clothed in the soul; but it is clothed in the essence, as the fabric of it is simultaneously the activity of the observer. It is really a "living" of the inner content before the I and for I, as opposed to its usual extinction or paralysis in representation. This pa- ralysis occurs in the ordinary act of knowing, due to the effect of a consciousness which, drawing itself solely from the body, does not have the strength to meet perception with autonomy and immediacy, so that, as a mediator, the dis-animated and dis-animating presentation arises each time, incapable of transmitting the living element of the world: a world which therefore presents itself as external, finite, simply physical, confirming the concept of abstractness proper to rational consciousness. Circle

closed, from which one cannot escape unless one turns to identify, even if only rationally at first, the elements and motion that form it, and thus grasps the sense of the techno- cism of thought free of the senses and of pure observation .

Ultimately, one who looks with a disenchanted eye - which is not an act of an aesthetic, lyrical, rhetorical or mystical nature, but the degree of an essentially supersensible art - sees images animating themselves from the external scene as symbols of entities that, melting from their fixity, speak in the interior, indeed sound, if there is a sacrificial silence. One knows then that, true tente,
"all the ephemeral is but a symbol". That which is contemplated is revived, because that contemplation is the continuation of the life of the soul in the thing, for in the essence there is no separation between them: the thing is no longer a thing, but a sign, a moment of knowledge.

It is understandable the importance of cultivating inner silence and the faculty of detachment, or impersonality, in the consideration of things collaterally: it is a matter of forming another eye the scene of the world: the one in which the profound identity is reconstituted. The aptitudes required for this, even if cultivated separately, at a given moment function with simul- taneousity, in the ascetic synthesis: in the perception essence.

In essence, every thought manifests itself as last phase of a movement, at the source of which being should be found. It is always thinking that in which one has the intuition being: thinking is the process in which - by discarding support after support - one can have the original sense of being: naturally giving being a metaphysical sense, certainly not as the manifestation of a particular form being. In essence, it is the being of the unmanifested, in which one begins to be. Now, in the cognitive act to which we are alluding here, the reality that is experienced arises formed of thought, as does pure thinking itself, but it is not dialectical thought, but force-thought. To penetrate the essence of an object is nothing other than to apply pure thought to it, so that in the soul it arises, woven of thought. It is atmic essence, the idea that is no longer abstract: that without which the sensible datum would be nothing, but through which virtue it can from the fragmentary, find its original unity with being: in the one who meditates, it is in fact reunited with its ideal root . The speri-

The mentor arrives at the 'I' of things, 'I' of creatures, and this is in essence the self-perception he can arrive at on the basis of the experience of 'thought free of the senses': he realises himself, insofar as he can find himself outside himself: he finds his pure strength by giving himself to the perception of the mcndo.

We have seen how supersensible thinking is cultivated through concentration and meditation. The pure perception discussed in this chapter, while it can also be a preliminary discipline, is likewise a possibility that follows from the exercise of pure thinking. They are not separate operations: they can be such, in a preparatory phase; but in essence, one will find at a given moment that in each of them - in pure perception, as in the "free imagination" mentioned in the next chapter, and in the perception of thinking "free of the senses" - the elements of the inner life that may already have been worked out are simulta- neously present. Each of these exercises, experienced to the , implies in fact the concurrence of the other two. Pure perception, exercised in conjunction with the reanimation of thought, becomes at a given moment the very basis of inner experience, since it arouses the supra-sensible from the sensible: through it, the ideal roots of things and the archetypes of sensible entities are perceived. At certain moments of asceticism, the outer-spatial experience, as mentioned earlier, becomes an experience of the inner temporal rhythms of the apparent forms in the spatial scenario.

It goes up the internal time of entities that otherwise per- unknowable symbols of our being, linked to the external di- come. This inner time has the same fabric as "pure thought": going back to it renews the memory of the being that one is, consuming an ancient memory, which is the stratification of appearances seen as past, subverted as nature, metaphysicalised as inescapable tradition. It is af- flora in a pure being of freedom and light, in which the creative current of the world is seen to come towards us to become our life, if knowledge and will are open to it, but also to project itself into the nothingness of the earthly vicissitude, as is usually the case. This current can be seen coming towards us from the future, as the spectre of time is dissolved in its in-entity: because time is an ethical fabric

In other words, through everything that physically measures conventional, abstract time, seen as irreversible necessity. Necessity unattainable by the perceptive process, obliged to an exteriority or extraversion, never retraceable backwards, due to the impossibility of conceiving the inverse of this direction. But it is an impossibility that becomes pos- sibility, for he who experiences thought in its creative essence.

function of sense-experience cannot be understood as long as one is immersed in it and identifies with spatio-temporal modalities of the act of perception. Through it, indeed, the spirit must develop forces that it could never bring forth by any other means. Such forces could not be aroused without the stimulus of an exclusively physical experience. The objective, detached relationship, pure of psychic intelligence, with the external world, which is possible through the modern scientist's disanimated view of reality, stripped of any metaphysical or mystical residue, is taken as a model for cognitive act. This must also be said for those who in the notion of

"pure perception" believes something analogous to the Vedantic conception of *indri ya, or* that of *prot ydhdra,* Yoga or Tibetan Magic.

It is precisely the type of man who can, having received and experienced it, exhaust in himself the consciousness of *the kali yuga*, and who has thus come to know the ultimate meaning of the physical vicissitude, who is bound to the sensible so that he attains an imaginative vision of life and the same time proves himself through all the limitations of the finite world: Such a man, who has fully come to terms with the consequences of fall, and does not protect himself from them by means of mystical attitudes or disciplines aimed at saving the reflexive revivals of past ini- tiations, has the prerequisites for the resurrection of the Spiritual from the sensible. These are the prerequisites that also apply to a modern titanic revolt against the supersensible, as well as to a lucid experience of its ultimate meaning: the twofold possibility inherent in the alternative of freedom. If the decision is affirmative, the task consists eflectively in that resurrecting of the inner element from the tomb of the finite and manifold forms mentioned above. Any path that ignores the conscious assumption sensible experience on the basis of which, through internal activity, can be resurrected the contained spiritual.

the sensual impressions, it cannot avoid binding the inner Principle to nature **by means of** further constraints. Whoever looks at the history man can see how, in relation to this dual possibility, the sense of "falling" is aBrackable, but simultaneously that of "rising".

It is easy to believe that one is ascending, not yet having truly descended, just as it is easy to descend when one ignores a different direction: These are two temptations that are equally misleading with regard to the possibility of reintegrating the "state", never lost in itself, but certainly lost for a consciousness that, drawing itself from the sensible, tends to bring the metaphysical vision back to its own limit, failing to perceive the final task, which is to realise the being from which it moves: in itself founded in the supersensible, and therefore leading back to the "primordial state".

In awakening the inner element from the perceptible, the consciousness bound to the perceptible operates by drawing itself from the foundation, which is true and the eternal, yet not yet perceiving it, but rather by implying its presence in its own motion, or rather realising its presence by engaging, without directly evoking it, its original force: in , even without knowing it, it is founded. But the act that accomplishes this is the act of freedom - certainly not fatal - possible to man: indeed, this is the only true work man, the rest being the work of the Divine that he is in essence. And this is the secret: that the essence in him is already realised by the Logos: only the act of his freedom can provide the foundation for consciousness, without which it could not even be reflected consciousness.

The outward experience of the modern type, in its po- sitive aspect - relating to the way of freedom, which, as such, could also be negated, i.e. negatively implemented as the freedom to annihilate libertl - not only implies the possibility of an impersonal attitude, free of subconscious suggestions, before the scenery of the world, but also the need to operate, by means of the resurrected cognitive force, in those depths of organic being in which the soul, through the altered resonances of sensual perception, has bound itself to nature. Allusion is made to the area of instinctive life and automatic reactions, which become the inadvertent nourishment of every irregular state mind, which cannot be countered by ordinary consciousness: they live, in fact, from a psychic vitality which consciousness, being conditioned by thought,

abstract, renounced. They are ultimately forces of the ego that are altered by their adherence to one-sided psychic experience, alienating themselves from their essence and binding themselves to the sensible through craving, so that they give rise to an experience in which the sensible and the craving for it constitute a mixture mistaken for reality.

It is a matter of reactivating the pure forces of the Ego in the depths to which the alienation of these forces, which occurs through the irregular experience of the senses, responds: and it should be understood that only a consciousness of the limit to which one is subjected in such an experience can make it possible to dissolve the Spiritual altered in sensation. The sensible and the longing for it, mixed together and constituting nature, are the "im-pure category": the sensible, separated from the longing, returns to metaphysical objectivity and, simultaneously, the longing dissolved from the sensible resurrects as pure force of will. It is a matter of separating the "subtle" from the "dense", the inner element responding to the *purusha* principle from the element belonging to the lower *prakriti*, i.e. sentient nature.

The inner life that, bound to nature, becomes deprivation, error, dull and destructive instincts and simultaneously ego-consciousness, dissolved from nature, is the force pure spiritual experience. Dissolving the "subtle" from the "dense", separating the spiri-
-.ual from the Sensible, in sensual experience, gradually develop attention towards the tenuous inner element that accompanies all perception, is the initial task. The force that liberates itself from nature - which therefore liberates nature and transforms its perspective - is in essence what could only come to the Spirit from earthly experience, and whereby, at a given moment, the Spirit, recognising the radical meaning of the earthly illusion, can operate, no longer with remedies that are themselves an expression of this "illusion": its action is possible as a release from the mingling with vital-physical being, in which its original power is alienated as a craving. The illusion is therefore a realtl, until it is known; but, once it is known, it turns out to be that which in essence has had the task of arousing true knowledge, that is to say, knowledge as a ma- gic action.

Man's spiritual being must be raised where he is:
cannot arise from processes involving the ego in nature.
The Spirit would be nothing if its realtl did not arise from the

its autonomous action. It will only remain to be understood one day why, despite the limitations of ordinary consciousness, such autonomous action is a ready-made possibility for the man of this time, as if the higher ego were operating behind the screen of consciousness: Hence, the whole effort of concen- traction and meditation should be nothing more than a work to achieve a state that is already present in pro- fondity: to get rid of an illusory limitation with regard to the task of realising the power of the ego, which it actually is. In eflect, the meaning of the work is precisely this: to assume a liberating and transmuting force with which one is potentially identical, but which the re8essence of the consciousness ignores and feels is other than itself. Overcoming duality and re8essity is the act freedom possible man: the consequent ending of the Force is the gil act performed by the Lògos. But this is the secret: to realise that it is already present in the modern thinking consciousness, which urgently needs to overcome rational fetters in order to rise to supra-rational knowledge, to heavenly Knowledge, gnostically symbolised by Isis-Sophia.

Inner observation shows how in ordinary life the spiritual being is absorbed by the bodily organisation, so that it is not perceptible to the ego more than when it is immersed in dreams and deep sleep. The spiritual entity is, in effect, immersed in the physical being as if in a sleep that becomes more and more dense the more it participates in organic life. This sleep is the inevitable counterpart of the immersion in the physical, to which the Spiritual abstains in order to carry out an experience that only in its physical guise can it perform. But the assumption of this physical guise implies a binding of the consciousness to the deflowering of the corporeal organism and a possibility of perception initially mediated by the senses, through which the Spirit has made an opening to the outside world, forming them according to the solicitation of the forces of the physical world.

Meet the phenomena of the world, perceive the manifestations-externalities instead of essences, is what the space-time correlation implies for man: which is transcended whenever the perception of essences is resurrected.

Space and time do not exist prior to things, or perceptions of them: in giving a 'place' to sensual perceptions, through the exploration and succession of their multiplicity, the 'sensations' of space and time arise for man.

whose reality is not perceptible, but ideal, and in this sense unperceivable to those who do not know how to access the world of pure ideas, from which the spatial phantom is projected into the external forms and the spectre of time into their becoming. But the overcoming of these phantoms and spectres is not that which is dreamt of in certain lyricism and metaphysics, which often emphatically allude to a world "beyond space and time", but rather that which is achieved by perceiving with inner organ the a-temporal and a-spatial fabric of what manifests itself as space and time. In other words, the overcoming of space and time is attainable not by means of confusing divinations aimed at a "beyond" of space and time, but through the perception of the forces that weave space and time.

The process of perception takes place at a level of co-science at which man is sleeping and dreaming. Perceptions do not come to him as they are actually formed, i.e. with a consciousness of their process, but only where they stimulate the instinctive 'memory' - which can thus take the place of the inner act required in essence by the perceptual content - and arise in the form of representations, which are lifeless. The exclusive sensual experience of sensations typically summarises this picture, since the presence of the inner Principle for which the sensations are actually given attenuated to the utmost, and whose powerless testimony is reduced to their being assumed, thus altered, as real data. It is inevitable that such a mentalised animal experience, as the basic condition of the present man and thus of his Culture, should constitute the obstacle to real knowledge.

Man would attain the essential contents of the if he could bring into consciousness the subtle process of perception as it takes place on a level that corresponds to the degrees of dream and deep sleep. But this would mean awakening the soul to a higher life, not necessitating the correlation with corporeal organism which, by providing the basis of waking consciousness, implies the loss of the living content of perception in representation and simultaneously the intervention of "false memory". The possibility of arriving at the essential contents, already begins through the unravelling of the body.

thought from the organ through which it manifests itself, and is realised through pure perception.

Pure perception is implemented in essence as a form of contemplation in which thought is silent so that the perceived object is at- tive. The perceived object speaks first through its physical notes: which, in the face of the contemplative force, tend to extinguish themselves as such, while at the same time a reanimated image of them is given, in which what unites them tends to reveal itself. That which unites them, in expressing itself, is identified with the subtle motion aroused by pure perception: it is an act that therefore occurs at a level of consciousness at which ordinary man is dormant, in a "zone", so to speak, between the pure mind *(manas)* and the sphere of metaphysical inspiration *(buddhi j.)*. It is an initial perception of the ego that is still connected with individual conditions, i.e. with further cognitive experience. At this point, however, the world comes alive as a scene of images that can be contemplated and taken on as symbolic forms. These, in further discipline, will turn out to be letters of a supernal language susceptible to unification and translation into inspirations propitiating the elevation to a higher degree of the inner life: is now direct communion that frees the cognitive act from the remaining limitations of ordinary individuality.

The initiator of the new times expresses himself on this possibility: "The man with the imaginative vision regards the sense organism as a part of the external world: certainly as a part of the external world that is closer to him than the natural environment, but an external world nonetheless. It differs from the rest only in that man can only immerse himself cognitively in the external world through sense perception, whereas in his own sense organism he immerses himself by experiencing. The sense organism is also the external world, but insofar as man immerses his spiritual-animal being in it, which he brings with him from the Spiritual World when he enters the earthly existence. Apart from the fact that man fills his sensory organism with his spiritual-animal being, the sensory organism is the external world, just as the plant world is the external world that extends around him. In the final analysis, the eye belongs to the world, not to man, just as rose that man perceives does not belong him but to the world... When imaginative knowledge has eli- the surrounding world, in which man lives with his

organism of the senses, he begins to experience - due to the detachment of the soul-spiritual from the corporeal basis - an organism that supports thought in the same way as the organism of the senses supports the perception sense-images. Through that orga- nism of thought, man feels connected to the surrounding stellar world as he previously felt connected through the orga- nism of the senses to the earthly environment. When man then ascends to a still higher degree of knowledge, he realises that he can eliminate that world which relies on the organism of thought as much as on the earthly one. He recognises that even with this organism of thought he belongs to the world, not to his own being, and that cosmic thoughts operate in him through his organism of thought. It is realised that when he thinks, he does not receive within himself a reproduction of the world, but with his organism of thought he transforms himself into universal thinking.

"Man is therefore the world, both in terms of his sensory organ and his thought system. The world is embedded in him. Therefore neither in perceiving with the senses, nor in thinking, is he himself, but is contained in the world.

To sum up, it can be said that the starting point is the exercise of "right thinking", cultivated through the conscious correlation of the data of ordinary experience and, in particular, through the development of the greatest capacity for attention to certain thinking connections of this experience. This same thinking, made conscious of its act, can come to give itself the object, which is now its pure activity as a synthesis. This same synthesis the experiencer contemplates in pure perception, beyond sensation and representation: he enters directly into the correlation of original thinking with the world. Both disciplines educate the possibility of observing, i.e. of viewing the object as an entity that reveals its inner movement in the thinking perception, in accordance with a previously impossible exterior-interior harmony. Contemplated in its reality, outside spatio-temporal fixity, the object comes into being as an inner being in the subject. Exterior objec- tivity, in realtl, is only a symbol.

V. Imagination creative imagination,

Thought free of the senses' is that which leaves the corporeal support: a medium whose mediation means, in some respects, identification of the ego with nature: hence its contingency and its indefinite problematic nature. Now, does not think according to a certain nature - that is, according to that medium which, at best, only gives rise to the objective reflection of the world, which can be physically measured and reduced to mathematical formulas - but according to the very principle of thinking.

One can now, along this line, reach a point where one is self-conscious not simply insofar as one has the conditions of waking consciousness and can say 'I' to oneself, but insofar as one has nothing behind oneself, neither impulses, nor feelings, nor memories, nor thoughts: a point where thought is born and out of which it was previously used by nature. This is , in order to create images or ideas, there is no recourse to pre-existing models, as is the case at the level of ordinary consciousness, whose reflex character makes repetition inevitable.

of the already existing. There is now a silence of that consciousness, which is the beginning of its annihilation, in comparison to which where for normal man sleep necessarily is, one keeps awake thanks to an awakening of the deep *forces of* the ego, formerly engaged in the process of nature: now arising as the basis of true consciousness.

Every echo of abstract thinking is extinguished: and it is precisely at this level that the inner rhythms and forms of an as yet unmanifest being can arise; one can open oneself up to a thought-force whose act is not reflex thought, or in any case connected with the sensible, but which can become the "imaginative garment" of the essences of the pure Spiritual World not yet directly perceptible: hence this faculty is called imagination. One is at the magical point where all the possibilities a higher imagination are present, the fabric of which is a shaping force: yet one does not have the fabric of such a fona in oneself (this will be a further realisation of the initiatory transmutation).

Ordinary imagination is this same force, egoised, subject to nature and, at this level, restricted to the "representational" function in accordance with the demands of sense perception: representation is specialised thought, i.e. conditioned imagination. The common imagination is a faculty that, apart from rare moments of depersonalisation in which it can be seen as aesthetic imagination - now less and less spontaneous in the modern artist - in its subjectivisation carries that arbitrary and in this sense "unreal" element, which nevertheless has the principle of freedom latent in it. But, precisely conditioned by. But, precisely because it is conditioned by nature, i.e. by the contingent and abstract personality, limited by the prevalence of the rational form, and thus cut off from its inner source and forced to be the vehicle of what is stirring in the subconscious, the imagination presents itself ordinarily as wearisome activity that easily passes into reverie, to the point of becoming the vehicle of the various types of morbid psychism; It can therefore be said that mere representation in line with ordinary reality, unaltered and maintained in its 'spontaneity', is a lesser degree of depotentiation of the imaginative faculty.

The exercise of concentration and meditation, according to the pertinent method for the man of this time, by provoking liberation of thinking, brings thinking activity back to the point of the

in which it is not only not yet bound to any con- held, but does not even manifest itself as form, for here the con- held is the form itself. It is at this point that the imagination emerges as a forming force of ideas and idea-images, which are germs of reality or archetypal *impulses* tending towards realisation. It is the moment in which, in order to conceive, one draws for the first time on the virtue of what is insofar as it creates: one does not welcome a creating power, in order to find rest and profound security - which legitimate and possible, as a moment of the work, not as an object of it - but along the inner manifestation, one proceeds backwards, going back up everything that can be gone up, in order to find the point in which there is responsibility for a first form of creation: free imagining. To go further, one goes backwards, disenchanting the degrees of expressive extroversion that forced a continuous repetition of what had already been done, always undergoing the same limit, the same automatism, the same error. That is why it was said that one reaches a point in which, in the absence of of oneself not one has thoughts, feelings, memories, needs: one realises a presence in an essential, transcendent world, whose language can only be received in imagery, insofar as is as yet no direct communion with it, while this very possibility, addressed as an activity to the sensible world, becomes the faculty of creative imagination, according to the suprasensible order.

In ancient times, the seeker of the Spirit, by going beyond the limit of the personality, allowed the higher principle, *the Shiva* principle, *or the Buddhi, or* the *Shakii*, which is to say, Grace, to act: the initiate of the new times, starting from other conditions, implying his own individual initiative, at the level referred to, experiences the freedom to give inner form to something which is still lacking. Everything before him already has form, which is therefore external form, nature; everything is already made without his intervention: creation, being, history, becoming. And the past: what has already taken place, or is taking place, according to an already logically taken-for-granted impetus, and yet according to rhythms: this is the world that perception and thought can reconstitute in its external mode, but of which only the act of living thought can resurrect the unlearned creative moment, that is, its being released from space and operating in non-physical time.

The exercise of retracing with thought the genetic process of what has already been done, educates in the interiority a capacity for resolving exteriority: by virtue of this living thinking, by going through the reverse process of manifestation, the manifestation reconnects with its own source, which at the same time is for the experiencer source of being: accepted nd its becoming. Hence the possibility for the nascent ego as pure ego, or spiritual subject, to perceive itself in the experience of the force-ideas that underlie creation.

But the possibility of free imagination comes about through a further act: for these ideas-phonas are not creators, in relation to the manifested world, i.e. they are not now directly operating in creation. If they were, the world would be real and the earth would be an accomplished spiritual body, and in the meditating man, they would be operating out of all creation. A condition that was peculiar archaic humanity would thus occur: the world was then a body animated directly by transcendent Phonas and man was a centre of cosmic wills conforming the world. The birth of self-consciousness man against the world and isolated creation from the creating forces, which remained behind the screen of creation, like a remembered, longed-for Spiritual World: enshrined in myth and symbol, in Tradition: but as an echo. Anyone who does not project a temporally and dialectically articulated 'tradition' in front of him, closed within himself like a nature or a ma- tery, independent of the act of knowing whereby it begins to be true, can trace it back to its original sonority. It must also be said that, from a higher point view, there is no need to emphasise the separation, the distinction between creative and created forces, between the unmanifested and the degrees of manifestation; for the Divine always contains the whole in itself and does not allow itself to be limited by contradictions or se-parations that valid as such for the individual individuated in the sphere of non-knowledge, or *aridyd*, which is therefore always a form of Divine's workings. But from the point of view of a consciousness which is drawn only from the degree of "gross" manifestation, i.e. from the physical, sensitive degree, and which, even when it remembers or vaguely envisions ancient doctrines of the Spirit, does not cease to belong to that level, separation must be observed, must be known, because it is the state from which one naturally starts, from which one must in any case make a start: condition that cannot be overcome, if one does not

It sees and does not aflter its reason for being, its function, its current relationship with the Eternal. These certainly cannot be contemplated in doctrines that precede the experience of this condition, which precisely responds to the abstract-rationalist level.

The nascent Ego can open itself up to the force-ideas which lie at the heart of reality, accepting an imaginative vision of them which, as has been mentioned, is not yet that straightforward perception of their transcendent being, which will later be expressed in the interiority as cosmic sound, then as creative word; but it has the sense of a descent of the enlightening Force towards the seat of the heart, the obstruction of cerebral mediation having been removed, which normally arrests all conscious activity in the intellectual sphere.

The pure imagination, which arises precisely as the garment of spiritual essences, becomes at the same time the vehicle of an inner experience of the sensible world. But at a given moment, this experience is faced with unexpected paths, contained in the doctrines of the Spirit as possibilities and, as such, not predeterminable. The task now is to understand how pure spirituality can live again in the world, not so much through the one who resurrects in himself, through living ideas, the proceeds of creation (which, when he is aware of it, can be an introductory asceticism to liberating experience), but through the one who, by opening himself to it, through inner activity independent of the corporeal and the mental, makes it creative again. These are beings who are not only intuitive of ideas, but creators of ideas. pure operation, in which the spirit continues creation. But this is at the same time the solution of the dominant rhythm of human-terrestrial necessity.

The inevitable, the fatal, the determined, here can be taken back to their root and led to a different mode of being. The binding limit to an iron law of fixity and exteriority is internally removed. Psychic being can be animated with liberating vitality where it is bound to the forms of passion, greed and fear. One discovers that binding of the force of will to a necessity foreign to its essence, is evil, and that instinctiveness arises from nature according to a necessity where it is liberated from its inner form,

loses its constraining power and unleashes from itself a capacity, which is the principle of transmutation. Evil becomes the occasion for a higher good.

The act of pure imagination eludes the 'inner memory' according to which instinctive being insists in man, because this act is woven from the force in which memories are normally projected in multiple forms, linked to subjective and fictitious impressions: it can therefore operate without suffering memory, which, being the memory of necessity, of the inevitability of limitation, of guilt, leaves no place for a free vocation.

The element on which the inner life inscribes the sensory notations, so that memory activity can retrieve them, is not the brain, as modern psychology believes, but the body, i.e. the spatially independent structural form, which as a life force acquires spatial value in the physical body. Mnemonic activity is in itself a function of the ego, which, receiving experience from external world in the form of representations and concepts, can in the meantime imprint it in the etheric insofar as it can, albeit instantaneously, permeate it. Since the etheric is the supersensible element which forms the physical, what is inscribed in it can, through resistance or through in- tensity, pass into the physical element, so that it becomes a permanent condition. This is the typical case with acquired habits: they continually present themselves as a support in which the ego finds contents that have already been mnemonically fulfilled, with regard to which it does not, however, perform an act of assumption and registration, although it is present in the actual expression of them. Memory here is di- come corporeitl.

Not otherwise can one explain the inclinations that one has common with a certain race or family and that, as a condition for the life of consciousness, can be known as data whose radical process refers back to an experience prior to the present incarnation: an experience that, in order to be reflected in the new birth, makes use of cosmic influences and, moreover, of a corresponding ethnic element: which are thus not the ordinary data, but the means of its expression. In this respect, the doctrine of *the learma* is a clarification of that orientation of human affairs which, being apparently dominated by 'fate' or 'fortuity', is instead a direction in which the ego in depth, in a pre-conscious form, according to an articulation of the human being's nature, is able to express itself.

that is 'memory', wants certain forms and accadimenti.

The distinction between "spiritual memory" - that which operates when the ego consciously articulates itself down to the physical and for which the real mnemonic process takes place - and the sedimented memory, nourished by man's lower being, should be clarified at this point: This, although originating from a spiritual act, has lost its relation to it and has become inclination, nature, an opponent to the true direction of memory, which is, as a continuous exchange between the supersensible and the sensible, a function of the ego. The forces of memory, in fact, in the ordinary individual, are used by processes of psycho-physical life that contradict the spiritual direction from which they originate. This is the condition in which certain impulses, feelings and sensations can lodge themselves directly in the consciousness, sometimes in an invasive way, bypassing the conceptual function through which the ego should take them on and evaluate them, so as to determine their inscription in the etheric according to their real value. Translating themselves immediately into an external reaction, they ultimately manifest themselves with the same force with which memory imprints its images on the etheric and the physical, while altering their substance. It is ultimately a memory that comes, within egoic realm, to constrain the ego, for ego draws its sense of self from the physical body, as from a mirror. Not only the insistence of uncontrolled instincts and feelings, but also that of habits that have become organic, and therefore of illnesses, must be recognised as the consequence of immediate translation of a process foreign to consciousness into a value, which could only be a value if determined by the Principle of consciousness itself: a process, therefore, that continually arouses contradiction within consciousness and destroys its unityHuman suffering is the sign of this.

The contribution of Spiritual Science with regard to this pro- is the intuition of the inexhaustibly creative possibility of memory. A new act each time is at the root of remembering or remembering. There is no consciousness of this act because, inevitably, what is imprinted in the vital body and the physical tends to reduce to itself, taking it as a form, the motion of this pure recreating: which, however, can be

experienced in itself in meditation, which is in essence an essential remembrance, as an instantaneous power-relationship between the ego and a content that, through the mnemonic power emanating from the ego, tends to imprint itself on the physical. Concentration and meditation enable the pure forces of memory to re-establish the Ego's relationship with the world. In this sense, the meditative exercise, which takes a memory as its object, is particularly effective: the memory is intensely relived, so that the very fabric it is made up of becomes creative again and restores to consciousness an extratemporal inner reality that had escaped it.

The lesson that can be drawn from such a possibility is that man is not necessarily conditioned by memories, by the past, by inferior memory: a force can continuously flow from the ego that has the power imprint itself on the physical and extinguish the inclinations and impressions that illegitimately condition the consciousness. True memory, in fact, is the relationship of the spirit with being, with reality, indeed it is the experience of the real; whereas the world of instincts, sensations and uncontrolled feelings, constituting false memory, is the unreality that imposes itself on the consciousness with realtl force. But it is precisely the contrast it creates that gives rise to the life of the ego, which will one day prevail.

Memory in ordinary life is but the alteration of a transcendent force, according to per- sonal impressions and representations: the continuous subjective vision becomes memory and this memory conditions further knowledge. Thanks to the initiatory discipline, that transcendent force is experienced, beyond the subjective condition, as true memory: which is man's unrecognised past, his untimely co- operative history. It begins to realise itself as a force of vision, in which is present the series of essential contents of all that is subjectively perceived and that as subjective memory obeys its limit. Memory is now the subsisting power of the real in cognitive evocation. The fabric of this power is seen as a 'pure will', not yet involved in nature. In its immediacy, free imagination flows precisely as a will that is directly experienced: that cannot have the "false memory" against it, not constraints of memory or the past, but, before it, only nothingness.

in which he can express what freely from his pure being raises.

First of all, there is a possibility of "silence", which is still only an exclusion of the residual resonances of sensory-mental experience in the soul, so that a purer dimension can manifest itself, but at the same time, thanks to the intentional and diaphanous concentration, the possibility arises of having the power of form as content in itself, not bound to pre-determined models. Precisely because it engaged in such contemplation, interiority simultaneously opens up to a higher, essentially extrahuman Power, which descends to operate in the depths of the human and to resolve its instinctive constraints. It bubbles into consciousness as a substance of light which, turned towards the fabric of what exists, resurrects there the rhythms of a life liberated from existential necessity. The Spirit now, for the first time, directly wants to be in this content: in terrific luminescence, through its experiencing, it nourishes a "heavenly food", which is its true life and does not belong to the Earth but to the Mystery that transcends it. One recognises in it the nourishment that descends from the Holy Grail, from the mystery of the Sacred Chalice, 'to which the unseen Masters of mankind are attached: It is the substance of original bliss, also called the "food of resurrection", because it has in itself the power to act at the roots of sickness death; but it, which has been awaited for thousands of years, forgotten, no longer known, obliterated by the intellect, and yet still longed for, cannot nourish man and rekindle him in the primordial light, except by virtue of his act of freedom, which opening himself to the essence of himself.

There arises a possibility of being beyond the past, beyond what has already been done, beyond the fossilised form of reality, beyond the memento of the 'ego': a new Cosmos is born from the old, freeing itself from it as from a shell that once contained it and nourished it, but which can now be the impediment: an impediment which, being support, nature, identification, is assumed by everyone as a positive reality and by everyone as his or her opposing reality to others, as defence, closure, belief.

Opening oneself to the Spiritual, in order to retrace the process of manifestation, ascending through cognitive acts to its degrees, ultimately achieves a redemption that is redemption of the illusory, separative view of the world: this enlightens but does not resolve the existential condition, it does not go to the centre of the state

" human ", not implies the arousal true being for

where he is the unmistakable being that he is. But to open oneself up to the Spiritual and to recognise the point at which, in the individualised consciousness, its Buire in being breaks through: the point at which one is independent of creation, of individual conditions and their echoes, but at the same time also of the echo of a spiritual direction that shaped man and the world and that is not to be restored according to memory - which would be to go no further than the li- mite of redemption - and freely created according to an unconstrained will: this is the beginning of resurrection. It is to found the eternal in the world anew, for a further creation: that for which the whole game was played out. Let the expression 'further creation' not be misunderstood: it can be understood as the realisation of the human state, of what is still a sketch, a germ struggling with chaos, nature being devoid of transcendent inspiration, egoised and altered, a chaotic symbiosis of instincts and cravings. In operating, the operator realises himself, distinguishing himself from what is work itself, leaving his imprint on it and therefore not even being touched by the distinction, because the work is contained within him as an ever-born possibility. But the meaning of this is the realisation of a life that can well be called "new life", insofar as it draws itself from Principle of being and realises unknown possibilities from it: an ego-free life, "**devoid** of desire and passion", which in pro- fondity arises from the point that in mans original formation was preserved from the "fall", being connected with the mystery of the Tree of Life.

It is before meaning of man's ultimate work , that who has before him the pitt real event: death. The ultimate work, that for which he must give his life, is resurrection. True redemption comes from resurrection. To know the past, to disenchant it from its temporal dialectic, to perceive its secret element which is the "high heaven of memory", the eternal which contains the history which has never passed and which has never been written down, because it is not yet known, which can therefore be perceived as the secret fabric of time: this is undoubtedly a way of Wisdom; but it is still the way of the Father, if one limits oneself to evoking it and knowing it only as a possible "direction". One is at the vision of the Mystery, one is worthy of accepting the Tradition - which is the true one, outside any dialectic of conformity - but one does not have the Mystery: one is at the limit that underlies the ultimate content of the "Chronicle of the Akasha", the vision of which is a further act, which cannot6

be fulfilled except as an absolute change of the being one is and that for now is only because it is on the way to death: the absolute change being resurrection.

The way of Father does not yet realise man, because it is the way of ancient memory, a way marked by the expectation of death and the deception expectation; it is not the way of the Son, which demands that memory be present in a single moment, which is the meaning of all the past. Otherwise, it is still the past, which cannot but tend towards death: the past that sus- pects, ignoring the Resurrection. The overcoming of the greatest human difficulty, of the most serious obstacle, of what appears inescapable, springs peremptorily from the impetus of the Resurrection.

Nor is it a matter of going back from the condition of the "fallen" man to what he was before the "fall": it is not a matter of dreaming of a return to the Father, deluding oneself retracing the path of fall, but of arriving at what man fell for.

Not restoration, but freedom: freedom to be outside the need to bind oneself to a particular being, that is, the capacity to overcome Death. Capacity that begins as the capacity to create from nothing, to resurrect thought from unconscious consumption: first life that arises in the purity of emptiness, first resurrection that annihilates the consciousness of being-for-death, of being-for-sleep and rest, which necessitate the ineluctable tension of wear and tear, sickness and death. The adamantine life of thoughts arises, whereby the eternal is clothed and plays in new, unexpected, unexpected blooms, which finally lift being from the measure of its punctual exhaustion: thoughts arise that are the breath of the Resurrection enveloping the desert existence: a blanket of light as vast as the love of Him who has opened the way for every rising, for every recreation, for every rebirth darkness and despair.

Start again from the beginning, always source, 11 where that which is only true in the moment it arises, to find again and again the moment of creation which is the moment of pure independence: this is to begin to be 11 where Death can no longer be anything. It is the path of "free imagination": the soul feeds on it as on the food that restores it to eternal di- mension. By virtue of ideas experienced in their sor-

of thoughts and meditations that are not thoughts, but living realities, the soul rediscovers the paths of the Infinite, its original **home**, beyond the world of conditions, including the memories of ancient Wisdom, the paths of Tradition. Ancient Wisdom and Tradition are true directions, not for the fallen man, who can never be lifted up from them and who can never, as a fallen man, recover them in their integrity, but only for the one who realises the spiritual principle within the "fall", operating the radical conversion of the force that is buried in it, inverted, the cause of disintegration and death: that is to say, operating the conversion of the "lightism" which rational or abstract thought is marked by. Only the fallen man, who develops a consciousness of this condition and rationalises it to such an extent that it transcends itself, can act in accordance with what the Spirit can do beyond the fall. It is not a return to the Father, but a realisation of the Mystery of the Son; it is not an escape from the human condition, but a bringing it to fulfilment. The Way of the Father is right, as long as dependence on the Father is source of Wisdom for man, but it becomes temptation Luciferic, when the function of that dependence has ceased: man can draw on the rediscovered essence of the soul, Wisdom. The form of dependence, now disanimated, is precisely the abstract thought which, in its passivity, remains to justify the subjection to the old nature, in the guise of morality, of science, of Spiritualism, of the dialectic of the Science of the Spirit.

The inversion of the Spiritual, which permeates itself in manifestation to varying degrees, does not postulate a path backwards, which can never be ¡Parcorso, because it will always be a reflex consciousness that will narrate to itself a return to the origins, but demands a conversion of that consciousness within the very process existing, a direction, however, that starts from the very being that recognises itself as it is, containing not only the possibility of return, but with it simultaneously also that for which there has been a "fall", thus an element that has its raison d'être in itself, a power tending from the human depths to become an act. The initial form of the act is pure imagination, the principle of a being that is eternal in its further, unforeseeable manifestation in the soul, in the being.

G the possibility of the 'real man': a 'real man' who creates himself, himself, does not condition himself with his own

already given, which would have to be undergone. It is an operation, therefore, that **still** has to be begun, even though it has already had Initiators: even though One, the Son, has already accomplished it in order to man in his fullness: yet unrecognised. It has yet to be begun by man, because it is not repetition, but an ontological act of freedom, which simultaneously implies the restitution of the primordial being and the beginning of victory over death. The power of the One who accomplished it flows immediately into the free act of the man who initiates its completion: which is therefore a "creation from nothing". Naturally, that which is the perennial content of Tradition is necessarily evoked in this work, but as a super-temporal essence not bound to any formulation, and certainly not as a value in which the conscious element formed in the modern age is extinguished: a germ born of the ancient supersensible experience, in which it can be said to conclude with a new birth.

Not to comprehend the mystery of sensible, internal experience, from which such a possibility arises, and to detach oneself from it with the intention of restoring **a past** Wisdom, not to grasp the meaning of knowledge in this time, which, as we have seen, involves the reawakening of the Spiritual from sensible impressions, and thus a non-abstract notion of the ultimate meaning of external experience, is to have neither truly understood past Wisdom nor, therefore, the present expression of its perenniality: it means not even to have the Tradition to which one appeals, to be outside the living current of the Spirit, which in reality demands a metaphysical relation sensible experience: without which domain of abstract "matter" remains intact, the world is left to the realm death, one is left to a lifeless agreement with the Father, who can no longer be the Father, but only his lifeless image.

Not restoration of an ancient Wisdom, therefore, but no arbitrariness. The realm of the Father, which is the realm of Law, dependence and **fear,** the realm whereby no true love can be born between men, for there is no love that cannot be based on nature, or on law, and that is not based on freedom: this realm of the Father that remains dominant in men - even when they speak of freedom -

in the form of the impulse to regroup, the search for an authority or an order that works for them, dogmatism of varying degrees, from the religious to the materialistic, in the form of dualism or mechanism, superstition or inert fideism or fatalism, submission to so-called progress, to Science or to evolution that, in any case, should necessarily improve mankind: while it is the negation of freedom, i.e. of the pure spiritual element that can escape as overcoming the current consequences of the fall, it has as its counterpart a possibility of error, which is the ar- bitrium: egoic use of freedom, i.e. the use of freedom by fallen man, who has nevertheless fallen to be free.

Negative freedom can be seen as the ultimate consequence of the 'fall', which occurred under conditions that certainly did not entail the autonomous decision of man: he
He "sinned" as "seduced", therefore not in a state of li- berty. However, from the consequences of "sin" man Ìia as a possibility - albeit in the initial negative form
freedom, as he can escape both being (in that-
form) and non-being (opposed to that being). ar- bitrium is nature's use of freedom: a contingent ego, born as an antithesis to the non-ego, discursively opposes nature, but because of this opposition draws forces from nature, which are therefore its inverted inner force. In this sense, he believes himself to be free, but he only takes the affirmation of necessity in himself to be free, simply because he gives this ne- cessity a discursive guise and believes he possesses the content in discourse: which is always the necessity of nature: which no less a necessity when, instead of being impulsive and emotional, it is mental and rational. As an ancient aphorism puts it,
"a golden chain imprisons no less than iron chain".

Every imagining that conforms to this condition is only abstractly free: it can feign freedom to itself in an indefinite formal and reflexive "Luciferic" play, which can also take on art forms, in which it has the possibility of indirect rectification, insofar as the image can be objectively contemplated and can subsequently proclaim its identity. This is precisely a po- sitive possibility that is open to the 'Luciferic' imagery, but it is this imagery itself that, having fallen to the level of the psychic substance, can become the 'Luciferic' imagery.

It can become the vehicle of all the exaltations and depressions, of all the unreal, morbid images, with which knows, or rejoices, or hates, or loves, without this murky 'feeling' having a real relationship with the object.

Normal imagination, which is unfree imagining, is a contradiction in the human psyche, in that it is at the same time subject to nature and virtually operates as if it had no limits. It is, in essence, a state of lying that continually feeds the inner life: a lie that can, however, become distorted, sublimated, to the point of relative independence within the inner realm of nature; but which, normally acting as a vehicle for that which contradicts the reality being, is a source of error and imbalance. Ordinarily, in fact, one projects what one is as nature, that is to say, as dependence on the grouping of tendencies, habits and instincts, into imaginings: one is free in this imagining only up to the iron limit of the memory of nature. But reaching the limit is the task, because from the sense of the limit can arise a knowledge, or experience, of what is to be surpassed. (Abstract art, for example, could be a means of giving a glimpse of the meaning such an experience, if it were conscious of its inner process: a consciousness that is almost never given, so that a dematerialisation of the image, which should be a descent of the form of the finite, is confused with a substantialisation of the cerebrally amorphous and therefore materialistically : from a supposed surpassing of the figurative, one falls below its level).

In essence, it is always the same imagining that is not free, not transparent, unaware of its inner dialectic, that which, on the one hand, can tend towards a sublimation its "Luciferism" through artistic expression, unconsciously evoking autonomous inner forces, to a higher degree and yet purifying, but not without friction with Luciferic element - hence the tension and the sophistry of the artist who creates with minimum of depersonalisation, that is, with some independence from the mirages and 8imers of practical action - and on the other hand is the "unreal" element of consciousness that imagines what is not, not insofar as it is a being beyond non-being, but insofar as it is deformed by the deformation of the practical action.on the one hand, the "unreal" element of the consciousness that imagines what not, not insofar as it is a being beyond a non-being, but insofar as it is a deformation of the being to whose substance it is bound in such a way that the constraint is both its necessity and its possibility of manifestation.

stand. In fact, it can only be active on condition that it contradicts the necessity from which it arises, but without the possibility of freeing itself from it, and therefore in the continuous alternative of fantasy and falsehood, or fantasy and aesthetic imagination: two mixed possibilities, without a clear boundary, because they come from the same root.

One imagines that which is not, that which could be, that contradicts being, but in every aspect of this imagining one is projected far from the foundation from which the process is drawn, in which therefore there is no possibility of autonomy, clarity or truth, unless the imagining is permeated by an active principle of will: but the action of such a principle - which is already in some way present in aesthetic activity - cannot henceforth lead out of the con- tradictory condition imagining, unless one knows the dynamics which it conforms and its metaphysical basis. The pure will aroused by concentration can operate through the imagination, giving it a series of formative motives that respond to its essence, which is not bound to nature and its necessity. value of certain themes of meditation lies in the fact that pure imagining draws its volitional element from them, rising to a non-subjective activity: it can reach the very content of its act and arise as objective creativity.

In essence ordinary imagining is an echo of sen- life.
sible, in forms that repeat the process of representation linked to sensory perception; hence it is being willed from a direction opposite to that of consciousness and will: in this respectimagining is passivity, confusiondisease. It is the morbid states of the body that ordinarily projected in series of imaginations, as in a symbology, which is the metaphysical translation of the dependence of the /itale from the physical condition: these are not true thoughts, even if they have the volitional current of thought, as their imaginative or representational substance is uniquely drawn from the sphere of sensations. It should be noted in passing that any real therapy should aim to enable the patient to educate himself to control this flow of images, which is still more confused than usual, so that a certain autonomy of the ego's forces in relation to the morbid process is aroused.

I know that precisely in that confused flow it has an inner confirmation. Concentration and meditation in e8ect exert a healing action, for they subtract imaginative thinking energies from the expression that physical evil seeks in the sphere of the soul, in order to subsist undisturbed where it manifests itself bodily. (Likewise, however, it occurs that the root of psychic evil must be sought in the physical realm).

In essence, one imagines according to what one is as an existential 'state of being' and at the same time - as mentioned above - one imagines what one is not as a value, because what one is existentially is not true being: herein lies the contradiction of imagining.

The possibility of imagining indefinitely in the sphere of the ego is, in essence, the projection of an obscure necessity, which cannot be recognised as such if one is not present in this imagining or does not have it as an object: a presence which, moreover, would immediately modify the chaotic flow of imagining, bringing to it a sense or a principle of conscious will. The task does not consist in intervening with a paralysing rational element in the imaginative process, but in lifting it from subjective consumption, giving it back its fabric of reality, which is the inner form of being and of the world: in which the Ego wants and creates insofar as it has the principle of the process in itself. In imagining, therefore, the element of freedom remains, which is its initial possibility of imagining what-is-not, or what-is-not yet: by virtue of the permanence of this element, its nature passes from abstractness to life, from death to resurrection. Imagining becomes creating.

What we ordinarily get from the lower form of imagining is the continuous result of its inverted, self-defeating force: the continuous charge of the fictitious life of co-science, the continuous confirmation of deprivation and necessity. One imagines what one is not, because one is non-being: every imagining in this sense can only imagine its non-being, being forced to the limit of an impossibility to move differently. And it is precisely the overcoming of this limit that is free imagining. A psychic limit that is a physical limit, i.e. of a physicality involving the psyche: a limit that must first be seen, because seeing it then is a seeing of the Ego, and the Ego that sees can imagine beyond the limit. To look at oneself is to give eyes to the Ego, so that it can look: to look at what one cannot free oneself of, if one does not have the strength to look at it.

The man who strives for reintegration cannot fail to encounter the obstacles that affect the normal human condition: along the path, he cannot fail to be confronted with those barriers that halt the vocation of the common man and force him to remain what he is. At a given moment, these barriers show their power to firmly dominate what possible man as simply man. Art, then, is to see how far this power goes: alongside human experience, thought free of the senses can provide such knowledge. Hence the possibility of free imagining, i.e. of overcoming the human limit.

There is no bond whose dissolution cannot be imagined, is no bottleneck whose exit cannot be imagined, there is no evil whose healing cannot imagined: the principle of reality that is now in imagining opens the way for the action of the Ego as one with the cosmic Ego. This free imagining, which arises from its being subsumed within the ambit of its negation into objectivity and necessity, can perform for Ego the miracle of transcending the limit that nature now poses with the force of a decisive, definitive determinateness, the motive for despair and abandonment of the struggle. Here, however, true imagining finds the point of transcendence which, by indicating what is to be surpassed, is the measure of the passage from Earth to Heaven, from nature to supra-nature: like a pass that one knows, because one has at least once passed through it. And every time the conquered peak is lost, because in the Spirit one does not stay, in the Spirit one is, and, to be there, it is always necessary again to imagine the point at which the state of , the obstacle, the error, i1 1usion can be overcome.

There is a Spiritual World that reaches out man, but he must cross the distance that separates him from it in order to find it again, even if this crossing of the distance is not a "going forward" in the sense external experience gives it, but the opposite, a "going backwards", a descent into the depths of oneself, an abandonment, down to zero: an reabsorption down to the foundation, which is the higher Ego, that which is always behind the screen ignorance, the Divine. Whose obstruction can now - even if only for moments - be , so that the soul can operate according to its own Principle, even if the operation is not to be carried out.

ra, in essence, from the beginning has always been the work, indirect, mediated, of that Principle: now the soul opens itself to It.

Once thought has been rendered immobile, the secret now is to allow the underlying peace to emerge, the transcendent climate that is the root of life, whereby nature of self and self of nature freed: nature descends into the repose of its metaphysical fabric, while the inner self is open to the transmitting Force. The release thinking is in fact the way to true release, because it frees psychic life from that centre of repercussion of all sensations and all instinctive arising, which is cerebral organ. And true 'letting go': which can never be direct action, can never be willed as such, according to what certain modern, spiritualism suggests, by reifying the image of letting go.

The whole discipline is nothing but a technique directed by ever more subtle means towards this disenchantment of life, which cannot be brought about in so far as one wants it directly, because what one would begin to have of it would at best be a subtle sensation: if one does not possess a science of thinking or imagining, it is inevitable that one will unknowingly bring the image back to the physical sphere, where it is bound to corrupt itself, since it is always the being bound sentient nature that wants the disenchantment and subordinates it to its own needs. While the task is to release a celestial force within nature: a task that cannot be achieved until the extent of the natural limit is known: beyond which, as the tensions are exhausted, that force can emerge as a foundation and spread its vast principle into the interiority: it is simultaneously the repose of nature in its essence and the opening of the soul to the transforming Logos-force.

In fact, in concentrating, meditating, observing, contemplating the rhythms of nature - according to the technique mentioned above - a mediating activity takes place which draws the principle of individuality away from the limitation of the particular physical-psychic constitution, committing it to a mo- ment which is already supersensible in the sensible, and, consequently, indirectly suppresses the influence of the limit; so that the force of origin, finding no impediment, can descend and operate in depths of being: by first establishing the cal- ma. In other words, the Force does not descend insofar as it

one turns to it directly (which would be a metaphysical error and an impossibility in man's present condition) but because one operates indirectly, turning to another object, so that openness to it is spontaneously produced: precisely insofar as one does not look at this openness, one does not claim to have it as an object.

This was the attitude of the ancient asceticism, which cannot be repeated today, for it would be reduced to a passive assonance with the workings of the Force, which, since it has no hold in the pure inner principle in which only the man can will himself, would inadvertently lapse into instinctiveness or the inertia of nature, and the seeker would continue to delude himself about a contact with the supersensible.

Strength is given so that man translate it into acts of li- berty, without altering its essence, indeed making it live in the courage of an individual relationship with the world. The Logos is substantiated in man and becomes the force of his resurrection, to the extent that he makes it flow in his free act: which is the continuation of the Divine in the human. This absolute initiative, this courage to commit oneself, to operate outside what is prescribed by nature, is man's first authentic affirmation, the birth of the ego, which few men have known before, and only gods have exceptionally experienced before him: for which reason it must be said that man's true history begins now. So far he has been led. Understanding for other can only arise from a movement of li- berty: so that he who truly seeks the self in himself sees it in the other, sees it arising from the other. The foundation of fraternity is an essentially individual event: hence its true impulse is initiatory.

Whoever can grasp the meaning of what is said in the preceding lines, will have no difficulty in realising how the radical aspirations of Yoga, Zeri, Christian mysticism and Sufism are included in the path indicated, by a further assumption: concentration and meditationopenness and submission, patience and self-denial: not as ends in themselves, but as a means to the fulfilment of the task, which is the birth of the higher ego from the seed of the lower duality, formed in the agnosticism of the physical-sensible experience. Man is free: there are no universal ends that condition him, no divine purposes that abstract him.

nothing binds him except that to which he binds himself. Therefore he is, in essence, free. But it is necessary, indeed urgent, that he knows this: otherwise he, without knowing it, uses his free being to destroy himself.

In the inferior freedom of modern man, in his agnostic attitudes, in his anti-traditionalism, in his anti-mystical outlook, in his arbitrariness, we have to see the invoked and obscure possibility of freedom as the germinal force of the tentative human being, i.e. of the true human state, a degree that cannot but lie above the degrees hitherto known to human experience. Only the courage of such a vision brings man closer to the mystery of his own existence.

Two temptations are possible in connection with such a task: to see in inferior individualism the evil from which one must retreat and, renouncing its ultimate meaning, to try to resurrect against it past spiritual conditions; or to accept agnostic individualism as a normal, self-sufficient condition, to want it, believing it be one's own principle, and even to justify it scientifically, giving it a cultural stamp. Both temptations tend to avoid the fulfilment of the human state, of that for which man left heaven and appeared on earth: one suggests to him to erase "sin", avoiding the consequences of the "fall", the other tends to consecrate the "fall" as a normal condition. Both leave intact the domain of ego, sickness and death, which is the domain of the old despiritualized nature; both bring the degree of fear that is necessary for egoism to remain what it has become. But in this way, man is not realised, he does not overcome the "fall", he continues to suffer its consequences, and the impulse to fall is not transformed into the force of reawakening. E spiegabile allora come, nonostante il pullula- re di scuole e correnti e insegnamenti che intendono additare all'uomo la « via del ritorno »; nonostante l'attivismo con- fessionale e l'organizzarsi delle religioni su tutti i piani mon- tani, compresovi quello politico; nonostante il complicarsi de-

sociological studies and the general dialectical obsession with programmes of social redemption¡[a] despite the advancement of science and all its specialisations; there is something in human organisation that no longer works.

There is a sense of disarray in the ensemble, which every day is medicated according to the contingent and immediate demand, without the possibility of having a unified sense of the situation, let alone of holding the reins: there is a fearful sense of something collapsing at any moment, and sometimes one feels here and there that it has already collapsed and that new props are being applied, while a habituation to this state of affairs gradually develops.

Neither traditionalism nor agnosticism, then: each, in its exclusivism, is an error. But, taken on by the free being of one who neither seeks restoration nor conforms to the obtuse materialism of today, each can be a force: cannot become illumination of human history and the ultimate meaning earthly experience , the other can ascend as the ability to free itself of all idols, all superstitions, including those of Matter and Science. (Science, for the time being, is only a science of quantity and cannot surpass the limit of what is physically measurable, since it takes as its foundation the giving of this limit. It cannot and will never be able to apprehend the world in its reality, as long as it limits itself to that abstract thought which is the same thought modelled in the measurement of quantities, and which is directed towards that which in this condition is capable of representing itself beyond the quantitative limit.)

The inner vision, insofar as it takes place through a gradual extinction of the titanic element, which is the inevitable starting point of every spiritual quest, being the proving ground of self-consciousness, can provide a way of understanding the meaning of a creative activity beyond the hitherto accepted and yet limit: for every limit, even if it takes the form of spiritualism and metaphysics, is set by thought. It is a matter of finding a way to perceive the limit, to overcome it, but the being that can overcome it is the pure subject, which is not such if it cannot see what it does not see as distinct from itself. At this point, redemptive experience is possible, which begins a life of being beyond the past, beyond what has already been done, beyond what is

fixed immersion in which implies the domain of limitation. Free Imagination' is the possibility of wanting in an initial creative form, according to the Spirit in which one begins to be grounded: wanting something that is not prescribed by anything, neither in Heaven nor on Earth, because it is the creation of the Spirit working from nothing, beyond all limits.

Even those who presume to reconnect with the Science Spirit sometimes show that they are not sufficiently independent of that secret mechanistic vision, whereby it is believed that, once the supersensible has been tapped intoit must be expected to act for man. One is inclined to believe that at a given moment the Spirit flows and the individual, like an automaton, must follow its impulses: transcendence seen as a reality in itself, from which one is separate and in which one is not, with which, in the final analysis, there is no relationship other than that which is proper to the way one represents it, in which, in effect, one has renounced the act of the Spirit, which alone can have the relationship and which, in the final analysis, is dynamic identity.

The experience of "transparent thinking", in fact, in its absolute independence from the schemes of nature, cannot be realised if it is not implemented as the source of a new way of working, if there is no way of turning it towards the world as the faculty imagining solutions to problems, creations, initiatives, actions, on the basis of the disenchanted observation of reality: it is a thinking, in fact, whose essence is energised to the extent it becomes pure initiative. It is realised as a force in the moment in which it individualises itself and works towards the sensible.

The pure power of thinking, free of thoughts, is the instrument supersensible investigation: it becomes the faculty of imagining according to ego, if one directs it towards existence, making it flow towards the world in forms in which one is a creator, just as nature is a creator within the limits of external, finite forms. Purified forces of feeling and willing begin to flow in this imagining. While it can sometimes arise as the "garment" of the perception of the objective Spiritual World, which only through further development will become direct experience, it can, on the other , in relation to human experience, operate that which is not predetermined by any necessity or suggested by any rule: create outside the domain of nature. One wants, by means of imagery, qual-

which one is not obliged to do by anything, and by means of forms that give rise to **individuality**, which is itself only insofar as it creates beyond itself: so that the more individual these forms are, the richer they are in inner free-living. The birth of pure thinking is an introduction to this capacity to create: it must not be confined to the moment its initial supersensible manifestation.

By virtue of "pure ideation - one can **look at** the world and feel its essential content arise within oneself in the form of images: these stimulate deep pictorial **energies**, leading to the radical identification of oneself with metaphysical being of the world, through the images emanating from exteriority. A knowledge of depth is formed, which is a creative agreement with the world, assumed with its inner history. Such agreement is a creative motion: It is not to be regarded as a stage, which one must reach in order to eventually **follow.** One must also free oneself from the way of conceiving a "progress' according to representations linked to external experience. The possibility of depth-knowledge referred to here, if it is to be realised at all, implies correlations with current events and human history in a temporal sense: transmuting relationships with retroactive force. The agreement with the world takes place on the fulcrum of inner freedom, insofar as man responds to the world's demands, not with what is already foreseen, not according to habit, nature, not with a process which is part of the world's dying process, but with free creative imagination, which gives the world a new impulse of life.

The new cognitive attitude is such insofar as, while it accepts, it simultaneously restores content to the world, but it does not so automatically, but according to a creativity that in its metaphysical spontaneity is lucid, aware and willing. In this sense, one wills, not according to what has already been willed, but according to a will in which the 'I' begins to be **realised**: the 'I' that becomes all the more universal the more it is individual, , self-founded. The more it is in the heart of the world, the more it realises its luminous solitude: in its vastness, all the Ego is felt, beyond its inferior appearance, as a single chord, and each in itself absolute. From being free, consecration is born.

Its creation presupposes precisely an absoluteness, which is **called** 'celestial **nourishment** - of the ego and flourishes as imagination:

celestial food, solar food, which, awaited by certain incarnate beings in this time, can become, through them, a force of transmutation in human affairs. It is called the "nourishment of the Holy Grail".

VI. The extinction of nature and the vision supersensitive

Knowledge is now implemented as the faculty of distinction between "eternal' and 'ephemeral', between 'realtl' and 'semblance', and at the same time as the capacity to will not limited to the function of egoic necessity. It is possible to look beyond, to recognise a reality that is such insofar as it is not altered by the ego's usual way of seeing, a reality that flows powerfully as the foundation of the worlds, and whose contemplation has simul- taneously the power to extinguish the ego. Finally, one can know again needs that are not one's own, but of others, of the world, metaphysically authentic. This ultimately turns out to be reality and relates to the theme of morality.

Abstract thinking, devoid of an inner dimension, has cut the moral requirement out of the human mainstream. In a world limited to quantitative relations and existential motives of a predominantly physiological nature, in which it is inevitable that economic accommodation is seen as the one and only solution to problems, is no reason to take moral demand seriously.

sociologists, or the reason for a Spiritualism incapable of recognising the historical and ideal point at which the world's immobility originates.

There are nowadays a number of researchers, animated by goodwill, but not so much as to enable them to see the limit that will contain them within the world of contradictions and appearances, which they intend to overcome. There is no discipline, be it oriental or western, esoteric or mystical, that can give moral strength to mankind today, if it does not involve the ability to act where immorality has its roots, which is what subterraneously prepares for the failures of all spiritual exercises and asceticism, traditional or otherwise.

Man's immorality does not permeate the sphere of the senses and instincts: it manifests itself in them, but does not originate in them. It is worth bearing in mind what has been said in the previous chapter about an "impure" relation of the soul to the sensible, which has been formed through "descending" phases.

- in the sense of an inner decline - of human history, tracing back to an archaic human type, for whom sensory perception was not exhausted in sensation, but continually had an extra-subjective inner counterpart, the supersensible content of the perceived object. It was the possibility of transparent vision that underpinned man's higher eventualities and that he needed to lose in order to attain the agnostic, exclusively external vision that implies the emergence of individuality independent of metaphysical references. The moral problem arises when spiritual *forces* no longer flow6, as impulses of nature, in man.

When relationship between man and the world begins to take place exclusively on basis of rational activity and sensory impressions, the inner content of which, because man's altered constitution, is replaced by the subconscious motion of feeling and willing, then this relationship begins to be the source of immorality: the pure objective element, however present in the sensory process, is prevented resonating, overwhelmed by the automatic sentient element, so that subjective necessity, combining with sensation, imposes itself on the subject with the force of an objective determinism. Thus, in sensory experience, the reality of the world, altered according to sentient necessity (attachment or craving), becomes the nourishment of such necessity: so that no rules or measures to avoid catharsis can be valid.

certain forms of sensory experience in which instinctive being particularly manifests itself, leaving unchanged, as harmless, the ordinary sensory experience that constitutes its basis. One is bound to being that becomes *being*, and one believes one knows being by being bound to it. A doctrine of the Spirit which ignores the relationship between the life of the soul and the external world and the subtle connection between perception, sensation and perception, and which therefore does not provide in a methodical form an asceticism capable of operating in the irregular, or "im- pure", dominates this connection, will ultimately lead the spe- cificator into a fruitless and wearisome struggle with states mind and instincts, made more aggressive by a non-perti- nent discipline, when it does not lead him to real forms of .

Mystical aptitudes, such as disciplines of Yoga, traditional ascetic methods and those of a contemporary eclectic spiritualism, do not contemplate the inner function of the sensory process and its relation to thought, and even when, in the best of cases, they offer introductory elements to supersensible experience, they cannot prevent their help from nevertheless, at a given moment, coming to halt before a limit, which is the limit of the constitution of the modern individual: a constitution in which the ancient, supersensible "inspiration" has died out to the recent type, which simply has, of being, a sensitive and exclusively sensitive experience, because - if we look - every other function of the consciousness lives from the echo of what it receives quo- tidally from the external world. Hence, the soul is pervaded, without residue, by the resonance of physical life, which leaves no room for other contents. Hence, when an attempt is made from within to re-establish the Principle of consciousness, it can only lead at best to some intellectual modification and never to a transformation of being, for it cannot alter anything in the relationship of senses to the world, nor can it see how much of this relationship, heightened in its process, penetrates and secretly affects the life of the soul. When one believes in freeing oneself from nature, or in su- perating it, by engaging in mystical or yogic practices, one is in essence doing work that leaves untouched the area in which one's perception of the world is penetrated and from which it ascends to involve the ego,

what is radically the reason for man's immorality: this cannot cease as long as one has recourse to asceticism and exotericism for man who is not yet exclusively conditioned by sense perception. These are, in essence, unconscious mediumship, certainly a higher degree of mediumship than ordinary mediumship, but like it, equally conducive to an irruption of subconscious forces into the consciousness.

This is the reason , even if one observes all possible rules, lives in purity and prayer, and commits acts of charity, and this may the right dispositions for inner upliftment, yet does not bring about a conversion sensual experience, nature in its radical immorality remains essentially intact, nothing is changed by the degradation of the world: which is the de facto state of modern humanity, i.e. of humanity in whose soul only resonates and operates an altered experience of the senses, which continuously translates into the values of culture, ethics and art.

In this regard, one cannot help but wonder how much responsibility there is for the situation of the present "civilisation" on the part of those who, being in some way qualified to open the way to a profound knowledge capable of penetrating the mystery of the sensitive correlation, have not really dedicated themselves to such a work - even though they have drawn on the teachings of the Initiate of the new times - prematurely assuming the role of teachers or losing themselves in sectarian struggles: according to a presumption due more to knowledge than to knowing. This position, in its negativity, is not dissimilar to that of the advocates of a traditionalism which, even when it succeeds in providing some possibility of contact with the teachings of ancient Wisdom, cannot offer anything that illuminates the background of the present sensible experience and can therefore be valid as a modern liberating technique.

The force of individuality, which increasingly binds itself to nature through sensory perception, which - as we have seen - is only source of concreteness for present-day man, gradually becomes a destructive force, insofar as it is directed towards earthly values, or the cultural or spiritualistic translation of such values. In fact, it is becoming more and more invested in its spiritual nature and even tends to give scientific dignification to this inversion: in the face of which all the rhetorical calls to morality or the Spiritual, the attempts at religious or social redemption, the theoretical, ethical and sociological presumptions, and the theoretical and social presumptions of the human being, are all becoming more and more destructive.

gic, are but the very dialectic of the inversion into attc as an illusion of catharsis and salvation. Hence, a superhuman tension of will on the part of the initiatory communes will be needed to prevent an unstoppable push towards the third disaster of this century.

Ordinary consciousness accepts impressions of the external world as they occur, i.e. with a character of "necessity' not dissimilar to that of the external me- from which they arise. It is possible to recognise the life of science a passive consonance with natural processes, which tend to condition the activity of the ego as their completion; it is possible to see how nature is not reality, but something already altered by man's sensory-mental relationship with it.

Nature is not an entity in itself, such as can be abstractly assumed from its "appearance": for it is precisely in its appearance that it becomes nature. Nature, as it presents itself to consciousness, is already an alteration, and this alteration is relative to the perceptive-sensory act, in the process of which, as we saw in Chapter I, an intensive gradualness of the act of consciousness can be recognised, corresponding to the waking state, the dream state and the deep sleep state.

It is easy to dismiss nature with the concepts of móyd, or illusion, or 'sensible semblance': What is important is to experience that for which it arises as nature, i.e. the point at which the alteration of the principles begins in the inner constitution man, from which duality arises - the root of pain and death - which is all the more secret and unknowable when, in the form of "identification", it presents itself as united: whereby non there is disidentifying technique , there is *neti neti,* non there is separation of *Rurusha* from *prakriti,* that they can be valid, when the subject acquaintance, that pre- resolving the duality, it is itself, insofar as it does not dis- cast by nature, an expression of duality.

For modern man - as we have shown - duality can be overcome through the disengagement of thought from sensual supports, since, by overcoming re8essity and reconnecting with essence, thought frees consciousness from bodily support, albeit temporarily, restoring to it the point in which its foundation is foundation of being.

Without leaping into transcendent imaginings or sensational psychic disciplines, ordinary thought, properly exercised, grasps within itself the force of which it is a disanimated expression and evolves intimately, until it coincides with its own source. To this thinking - which reveals itself to be the spiritual energetic element not yet perceived by modern man, used by him in the form intended to express in various ways his own nature, which is even mystical nature and aspiring to the supra-sensible, but nevertheless nature and therefore inclined to subjugate the Spiritual to itself - it is possible to free oneself from nature and to achieve the dynamic-magical synthesis that resolves it.

Before considering this possibility, it is worth noting how nature, which fallen for man, continues in man by aph- ferrating radical forces of the soul, and how it is precisely such a process that forms the basis of the human consciousness.

Nature already altered, i.e. already taken over *sub s pecie materialitatis,* by a consciousness linked to cerebrality, prompts processes in man that af(err the inner life, reducing
the cognitive motion to a rethinking of their content and their motion. All that remains for thought is the abstract possibility of the correlation of the series of perceptual contents, which, having renounced their own internal datum, exclude the essential activity of the conscious principle, so that the focus does not fall on the ego, but on the process that is external to it and which, coming to consciousness already *deformed* by the *deformation of* the perceptual act, goes on to confirm each time this state of consciousness.
"deficiency'. Such a condition is the ordinary one: nature dominates the individual soul whatever its creed, its dialectic, its vocation. And where nature dominates, the spirit is excluded: nature, of course, is not simply what it is in its elementary state, as the etheric-physical chara- tegory, but the result of an egoic-sentient imprint correlated to the etheric-physical body, which can be seen as the imprint of the "fall", or of the "Luciferian seduction", after which Eden, lost as interiority, becomes external world as opposed to man.

While it can be said that what goes to fill the soul, and to aflerate the inner life, is ultimately not nature, i.e. it is not nature in pure state, it is not being, it is not the world, but the semblance trans-formed and adapted to a fictitious cognitive condition, according to 'sentient necessity', which

It should be noted at the same time that it is precisely in this passive subjection to the extroversion of nature and the correlative invasion that it is impossible for the ego to have an authentic relationship with what appears to be nature. Thus "things", "facts", and the ups and downs of everyday life penetrate the consciousness as reality, without really being so, while the equi- vocation arises for it to provide a basis - which, however, will fail each time - for a true relationship with what appears as nature.
to a world that does not actually exist, but which, if it were seen as a semblance, could be the indicator symbol of the liberating experience.

Man's spirit experiences neither things, nor facts, nor the vicissitudes of the world, but undergoes in their aseity certain processes that assert themselves as "things", "facts", "vicissitudes": as such, they are re-flexed and coordinated by abstract thought and even used to give organic structure to a Science and a Culture. In essence, nature dominates man and man cannot oppose this dominion except his only possibility of autonomy, which is abstract thought. But this discursive thought not only has no notion of its own process, precisely because of its narrowness - for to have notion of it would be for it an initial supra- ration within its own mediation - but it also has no knowledge of the life force, of mental processes, of emotions or instincts. The lack of the means to find the dynamic spiritual element in thought explains how, even in the best, the possibility of courage and inner steadfastness can fail in the face of the phenomena of anguish, fear, and inner dissolution, as ineffable expressions of the soul's unconscious passivity in the face of nature's processes.

Underneath the surface of abstract thinking activity, anguish cannot but brood, for the principle from which thought originates is excluded from within. The ordinary act of co-science, in fact, is only possible at the cost of an elimination of etheric forces: where abstract thought arises, life is eliminated, and where a vital process is eliminated, thought is not possible. LX where thought arises, the life-force proper to the corporeal being must be extinguished and the sensual datum must undergo an alteration: pure spiritual force is in

substance arrested by the life-processes of a nature that has been organised by the spirit, but no longer has a direct correlation with it, and therefore, opposing it, will not let it pass unless it is annihilated. From the collision of spirit and life comes consciousness: the destruction of life will always be necessary, until consciousness needs bodily support and life consequently has that intensive correlation with the Spirit by which it can become its unalterable garment: an adamantine body, or "body of glory," which will arise one day from the overcoming of the necessity whereby Life is destroyed in order that consciousness may arise.

Where the life-force and sensitive echo of the world ma- nifest, pure spiritual activity is excluded. Representation arises as a correlation between the de-spiritualised sensual content - devitalised, or becoming external to its inner form - and the consciousness linked to the brain organ. In essence, through the activity of representation, which is the soul's provvisory correlation with the external world, the sensitive contents are deprived their inner dynamic element, which is their etheric being, not because the etheric being is deprived, but because it is dominated by extrapersonal forces adverse man, which are always active in him: these, through abstract representation, i.e. the antecedent and consequence abstract thought, have a free way into the psyche, dominating sensation as well.

It is for this reason that the processes of nature, via the central nervous system, have repercussions in the soul, as it is linked to the brain: they tend to continue indefinitely in the human being, drawing nourishment from the altered forces of the soul. This is possible because the spiritual element is received in a depoteriorised form by those conscious forces that arise as an opposition to 'nature'. The coconscious forces are themselves manoeuvred in depth by nature, even though they arise as a counterpoint to it, because they renounce recognising themselves outside this counterpoint. Not much needs to be said here to make it clear how the pure force of will, which is essentially spiritual, evoked by man for his existential needs, for his self-abasement, for the lower form of his individuality, cannot fail to fall into the sphere of instincts and return against the **spirit** as inflected nature or **as instinctive individual** force. Thus we have the image of pictured man

recent, striving towards the aBertainment of the personality, but without direction, lacking the profound reason for his will. For such a man, the urgent remedy would be a true picture of himself and of the alteration of the original forces of his being: to see how in his will he loses the pure forces being, how in his feeling he continually tears apart the secret fabric of universal rhythms, how in his thinking he loses the reality of ego and of the world: a picture that is impossible for him to have from the present type of knowledge, the inferior characteristics which give rise to such a picture.

Self-knowledge, which is not an illusory rationalist or psychologistic reflection, a self-image conditioned by the profound necessity to remain what one is, but which is achieved insofar as one is capable of placing oneself outside or above oneself, or outside the 'personalised' nature that one mistakes for oneself, can begin to be realised through the untying of the being of thought, as discussed in chapter I and chapter II. This disengagement enables the ego to discover itself apart from the immediacies in which it believes to be. It is possible to discover, by means of pure thought, that the perception of the self, as "I", never takes place in ordinary life: when one believes one sees manifestations of one's ego, in essence one is always referring to "mixtures" or "contaminations" of the ego with intellectual, aflective or volitional functions of the psyche: one does not have the ego, but the various passive forms of assent to what nature demands of the ego.

Whenever the Ego considers itself to be active, it is always in relation to an object. It is the object that gives the Ego the sense being something: where perception, sensation and thought act in relation to an object, there is only reflected Ego-life. This virtual life of the Ego cannot ultimately grasp the object, it cannot eectively penetrate the world. As long as the ego asks any mediation, external or internal, for a reason for being, it is not really the ego that thinks it , or that aspires to be: it is author, or the subject, that asks another for support in order to feel itself the author, the .

The reality is that the Ego owes its birth as an objective counterpoint to an external world, which has fallen into materiality and thus into an aseitl with which it collides, as

finished, identified. From the embryonic conditions of this birthman must now free himself: he is not the shell that gave him birth. Not in the 'shell', but in himself he must find the origin of himself and the foundation. Having stammered, in order to be born, about a material, physical, rationalisable, scientifically interpretable reality, must not prevent him from growing to discover the contingency of that reality in relation to what dominates and exhausts it in him. The provisional nature of the 'coming into being' of it is the means of a way for the ego to manifest itself. Science is not possible, however, unless it arises from the relationship of an Ego, which is itself awake, with a world observed not as a projection of the Ego unconsciously active in it, but as a setting in which the transcendent reality - now no longer transcendent - begins to take shape, which is the very foundation of the Ego and which carries with it, as one of its lowest modes of being, that physical appearance on the basis of which Science would like to account for the Universe.

The task is the self-experience of the ego, which is authentic being, and simultaneously the relationship with existing, which only for being. Before that, being, knowing, existing, are dialectical themes, motifs of an endless discursive and emotional problematicism, or of a philosophizing that, after the last enunciations of Idealism, would really have nothing more to say. Every further 'saying' is a going backwards, it is irn-o- luation, arithmetic, obscure philosophizing: abstract demonicity and demonic abstractness: Because we have reached the limit of discursive possibilities, which are growing and multiplying to such a dialectical, critical and aesthetic inflation that anyone who wants to become an authoritative writer today can listen to this very elaborate, continuous, terribly perceptive resonance, which can explain everything, reduce everything to a level representations and reasoning, without, however, really meaning anything.

The ego's self-experience is a possibility of this time, but as yet unknown: because, as we have said, the ego is always active in relation to something other than itself. It is essential to realise that the ego, which is virtually always at the centre of everything, in effect knows nothing about itself, because, in any case, it only knows about itself in relation to something else. And one can discover that what is -other|| is always -nature,|| so that, in ordinary conditions, it dominates the ego. A **path** to **the authentic** experience being can therefore only be found as self.

experience of the Ego: it begins by giving the opportunity to experience in the "fibero thought by the senses" the initial inner motion
- The term "sense-free thinking" would have had no meaning for the ancient seeker of the Spiritual, since his thinking, though connected with the sensory world, was not dependent on it: it could be active in man, between the senses and the world of the senses, and could be active in the soul, between the senses and the soul. The expression 'thinking free of the senses' would have had no meaning for the ancient seeker of the Spiritual, since his thinking, while connecting with the sensible world, did not depend on it: it could be active in man, drawing itself directly from the suprasensible sphere in which it was one with the flowing forces of feeling and willing. The technique of the *prat yóhóra*, mentioned in Chapter I, operated by means of a possibility already present, which only had to be realised: it was a question of resolving the sensation in the inner element; whereas the act of "thinking free of the senses" is realised as an inner acceleration against an almost constitutional impossibility: the limit of abstract thought and of the sensible object itself: a limit which must be laboriously overcome each time, because it has the resistance of nature within it.

In "sense-free thinking", the seeker begins to experience the "dissolution" sensual appearance: nature is extinguished, and the paths it followed can now be travelled in the opposite direction by the activity of free thought. This activity has the power to extinguish the psychic, sentient and instinctive formations, through whose manifold manifestations nature grasps the ego: thus the extinction of nature itself is the gateway to the transmuting action of the ego. Here in the room, the ego has the beginning of an experience of itself. In fact, the force that works in concentration and meditation - according to the method which the Initiation of the new times demands
is drawn from the depths of ego, not in that sphere in which the ego's currents are already altered, having become 'nature'. One can then discover how the depths of ego are the very basis of , through a series of perceptions metamorphosed by the mind, allows itself to be known as nature. Hence, in self-experience

experience, initiated through freed thought, the ego experiences the world's existence.

Transformative knowledge, in which it is no longer rational thought that operates, but thinking revived by a reawakened consonance with "pure feeling" and "pure will", enables man to identify himself inwardly. A more radical sense of being 'I' is born, freed from the ordinary tensions of the ego, internalised and transparent, drawing itself from a foundation that does not appear and is beyond all, overriding the conversion of vision. Such a rotation around one's own axis, or internal disentanglement, could never be mediated by ordinary consciousness, which is precisely the expression of the condition that is thus to be disenchanted. It is a "conversion" of knowledge, concrete sense, insofar as the "Luciferic" imprint that was necessary for its initial formation is eliminated: and which can truly be seen as the consequence of what is mythically represented as the "Luciferic seduction". The dissolution of the formations of nature within the soul is precisely the beginning of a knowledge according to the "rediscovery" of vision, which is in essence the re-establishment of the sense of a process that has already been reversed. This already begins when one ascends the current of thinking, in the experience of "sense-free thinking". Ordinary thought becomes reversi- bile and in this sense becomes its own spring. What is the first moment of the thinking act becomes the objective outlet, or support, for the ego.

At this level, the disciple can have as perception the occult meaning of ancient sagas or mythical images: the possibility of a transcendent vision of human historyThis knowledge can be regarded as a first experience of the secret meaning of the Grail: which does not mean that one has to start from a notion or belief in the Grail myth, but only that one discovers at a given moment that the "way" - which is not the "ordinary way", but the "way of ways" - is the way of the Grail: which sums up all the ways mankind to the
"reintegration'. One may not take the intuition of the **Grail** as a starting point, one may even ignore it, but the encounter with its mystery is inevitable for those who manage to truly take themselves to the limit of individuality. It should be clear that this is not a "way of seeing" peculiar to a particular vocation, but a transcendent and in this sense univocal achievement, which is realised, whatever the creed from which

take their starting point. The Grail leads to Initiation, but it is Initiation that gives way to contemplation of the Grail.

In order not to alter and to keep alive the possibility of vision, the disciple needs the action of an original will, which remains as stability in the face of the continual reintroduction of psychic formations rooted in nature and those among them that tend to take on a mystical or spiritualistic guise, in any case imitating the supra-sensible. The temperament is that which has the capacity to continually resurrect and become part of the liberating experience, attenuating discrimination and the desire for the absolute, through a kind of "metaphysical satisfaction" due to the egoic use of the first forms of knowledge. At the same time, the vigilant insistence on reproducing the inner movement in its initial purity is necessary to maintain the climate of higher experience and to guard against any confusion or orgasm of the contents that emerge.

The transformation we are talking about, and which requires the cooperation of a high degree of courage - that which, in a less transparent and less conscious form some natures are 'forced' to develop through the harsh and wearisome trials of ordinary life, rarely grasping its meaning is in essence a change of polarity of life, the rhythm and disengagement of outer life remaining unchanged.

Whoever has been able to acquire a sense of the sacredness of the work, freeing it from any connection with human or worldly ends, and has been able to experience as regenerative nourishment the idea that the work is not for him but for the Divine, is not for the ego but for its annihilation, is not for exalting the semblance of life but for contemplating the mystery of death; can also understand the meaning of such a change of polarity, or "shifting of vision", or "conversion of enlightenment", which is the crucial phase of initiatory reintegration: for all the re-integrations of the old nature, in forms which can sometimes be overpowering, cannot cease until, through all suffering and by virtue of an intrepid will, the radical point at which they regain their strength has been touched: which is always the strength of the Ego turned against the Ego. One learns then that they are real, as motions of forces, but the forms of

anguish or fear that they cover fall away as soon as the Force is perceived: which is the very motion of percipient Ego. Hence the immediate translation of perception into knowledge.

In addition to the discipline of releasing the "power of thought", certain exercises must be cultivated - as discussed in the work to which we refer the reader - such as the retrospective review of the events of the day and the contemplation of one's own life, objectified and depersonalised - as if it were that of another - as well as the ability to animate, as one's own, certain feelings that one perceives in others through the violence of their expression.

For the extinction of nature and so that, despite the disciplines, its lower needs do not come back to life through the forms of existential necessity, it is useful to deepen the technique by which the inner values of sensations are aroused. It is a matter, as mentioned in Chapter IV, of exercising oneself to grasp, alongside each perception, an inner resonance that actually belongs to it and differentiates it from the others, each note being significant in itself.

This exercise must not alter the spontaneity of perception; on the contrary, it aims precisely at avoiding the alteration of its purity, because usually pleasure and pain, desire and repulsion, urges of memories and feelings are instinctively mixed up with its original content. One should educate oneself to be present with a silent consciousness to the spontaneous act of perceiving, so that its spiritual content is lost, which, as we shall see, is the ultimate meaning of the experience of the physical world. It is an element that is independent of sensation itself, although it presents itself through it.

This content, normally lost to consciousness, is perceived through adequate attention and by virtue of patient waiting. It is separated from the actual sensation, insofar as one knows how to grasp it with calm clarity: one can, with every perception, retain the peculiar resonance within oneself and focus one's attention on it. This means to bring about in the soul a kind of active sensitivity to the occult language of creation, and to extend dynamic discernment to that point where the sentient soul is able to con-

sensation, preventing the contact of the pu- ra consciousness with the inner element of sensation itself: the inner element whose perception alone can ensure that the sensory experience is not limited to the animal response, albeit translated into representation and concept.

Contemplation of the forms, lights and colours of nature becomes a transfiguring experience. In order to become aware of the instinctiveness that dampens the inner resonance - which is given even if it is not perceived - it is useful to turn one's attention, for example, to a taste, so as to separate the extrasensible element in it from the sensible envelope, for which it may possibly be pleasurable. Such a pleasure is in reality a spiritual fact which, if not taken as such, becomes an alteration of the pure vital element, the negative consequences of which are certainly experienced in the course of time; whereas, if taken extrasensibly, it constitutes the true sensual experience: the one that was never had spontaneously, and which one must learn to desire in accordance with its hidden reality. It is the spiritual value of the physical entity, freed from the corporeitl which is its vehicle and, in this sense, the cognitive nourishment of the soul.

It is necessary to contemplate or be present with the Ego, so that the sensation is not exhausted in its animal process, translated into psychological value, but frees from itself a content that is certainly unaccustomed to consciousness. This, when one has mastered the exercise, can be experienced at the moment one has the sensation, but it can be prepared or implemented by the later elaboration of certain sensations: a contemplative re-elaboration that requires the stillness of the one performing ittogether with his dynamic participation in the content of the sensation recalled.

Because of its retroactive e8icacity, the exercise acquires a far-reaching scope when its direction is taken, by reawakening that which, as a past sensory experience, has generally bound the inner life to certain personal reactions and thus to a "memory" (the value of which is discussed in Chapter V) which has become a constraining limit for individual to his particular psychic figure. By freeing the spiritual element, which was present but not felt, from this material recalled experience, one not only gains a true sense one's past, but also transforms it, because man's history, stratified or condensed in his psycho-basic constitution, is recomposed according to an intimately and per- formance vision.

this objectively renewed. It is a work of reorganisation and re-dimensioning of the mnemonic material, which can be turned to certain experiences characteristic of certain periods of one's life, as suggested self-observation. The inner meaning of these experiences, which did not appear at the time, is now being earned, and which, although it refers to a past history, becomes the present content, a present memory that changes the perspective of the past: an act that no longer conditions the ego, but in which the ego finally manifests itself.

The reworking of the sensation, which is so effective-
the better one possesses concentration, pure observation and imaginative activity, while giving the r - sibility of reconnecting in the present with every point of the pro-
past, in a relationship rich in life and meaning - which is concrete disenchantment of time - propitiates the exercise of drawing out the inner resonance of sensations at the very moment they occur.

Such a practice can then take on certain feelings or impulses as its object, disengaging their supersensible substance, which is normally corrupted when the activity of the ego combines with them: thus another form of self-knowledge arises, as opposed to the continual and coarse form of immediate impressions, over which ordinary consciousness has no power.

In reality, something unexpected and wondrous comes to man from the physical world: the Spirit can flow to him from sensual experience. Whoever, calmly c clarified, looks at, listens to, the world, can now find himself, and find within himself, the Eternal.

"Light shines in the darkness": is the discovery he makes concretely, without concessions to gratuitous beliefs, as an experience of the spiritual substance, of which sensory perceptions are a temporary garment. The Spirit has truly been restored man: the Mystery of the Logos, in this sense, is self-fulfilling. LX where one has fallen, where one is bound to a fragmentary and finite perception, a given substance of light re-emerges for the man of this time, who, free, experiences the sensory world. Art consists in allowing the Spirit to flow from the senses, insofar as one looks without selfishness, insofar as one as- sues sensory perception not as an end, but for what it really is: a vehicle of the Suprasensible.

The meaning of the exercises indicated is ultimately to re-establish the relationship of reality between the ego and the dormant faculties of the soul, which are its forces in the transcendent realm, to the point of releasing them from the unconscious motion that turns them in an altered form and with inverted polarity against the very "zodiac" from which they arise. This inversion is taken by the common man as the authentic meaning of his , his instincts, his opinions.

One can understand the meaning of expressions such as "cautiousness" or "Luciferic seduction", if at a given moment *one* is able to perceive that *quantum of* will that one continually, unconsciously, turns against oneself, so that the difficulties, anxieties, tensions, from which one would like to be free, are nourished and held back by the same impulse that tends to get rid of them. One can at any given moment see how one is attached to one's own evil and how one deludes oneself to fight it, precisely by the means of that which feeds it. One can also see how there can be no overcoming of the condition whereby one is at the mercy of anguish, fear, suffering, and the al- teration of knowledge that is inseparable from them, if one does not have the above-mentioned release.This is, in essence, the possibility reversing the "reflexivity" of the life of soul due to the abstract thought that normally feeds it, drawing itself from the isolator that is the physical brain. Reflexivity renders that which is metaphysically interior exterior and inanimate: in this sense, one has an inverted vision of the world, and Culture is derived from such a vision, while one would have to go through the process backwards, for actually to be born a culture.

One can understand at this point the meaning of the reversibility of thinking contemplated in the technique of "sense-free thinking" and of the attitude required of the experimenter who is able to perceive the presence of the Force behind the sensible screen. Any discipline that does not take into account the inner condition man today and does not reflect, even within **limits** of a particular formulation, the knowledge of man's present position in the Universe, cannot be useful. Theoretical overstepping of the intellectual limit, or less so, can easily provide a way of freeing thought from abstractness, which remains an irremediable evil as long as it does not

has a way of operating where it is born. One can only be freed from thought by possessing its meaning and process, so that thinking itself, objectively grasped in its movement, with which one normally identifies, can become the vehicle that leads to the source from which it springs as a force. The conversion of thought then becomes the beginning of the conversion of the faculties and thus entails the possibility of a re-surrection of right vision, or "penetrating vision".

Re-integration is not a progression according to that extroverted direction that one has from the experience of the physical world, but a regress that disenchants one's strengths: hence one can only advance 'backwards' on this path, from release to release, as one can perceive from time to time what one has to release.

The perception of the reversibility of thought is essential not only as a pathway to a different sense time and space, but also as the beginning of a disenchantment of the inner life that is bound up with fictitious aspects everyday existence and therefore continually deforms the value of this: which is not known for what it secretly bears for the purposes of liberating knowledge. By making every self-flattery, every ambition of greatness, every value on the plane in which vision is an unconscious reversal of the supersensible reality appear sterile extroversion, it is possible to perceive how every impediment that seems to come at us from the outside actually starts from within.

The experiencer now knows that every sophlerence, every con- trast, every fact, does not occur as events valid in themselves, but as external projections necessary to the extraterrestrial foundation of his historical figure, to the totality of its metaphysical components *(karma j:* force that he sees as the basis of his existence, as a will that cannot be perceived at the level of ordinary consciousness, and which therefore transcends him until he comes to contemplate it. But contemplated, even if instantaneously, it shows its meaning: the evil that seems to come to us from others concerns us. is no one to blame but us. Blaming someone is always the mistake: every pain that comes to us from the world is a request for a transmuting knowledge, which cannot but be our task: a task which, if it were **realised**, would not demand that request. In this sense, every collision, every suffering, is a

help that the world gives us so that in resentment, perceived and observed, we can discover what still needs to be rectified in our nature.

The action aBrikes from outside who does not know that the movement starts within him: every being sees projected himself in facts, in situations, in movements, the content of a "destiny', the fabric of which bubbles up in him as a deep-seated will, which is his will, but which, unknown to him and yet immanent in him, he wants in spite of himself, with a power of necessity whose pre-natal origin can recognise. It is, in fact, what the ego wants of itself, for a given incarnation, but sometimes also with a view to future tasks, on the basis of its real history: the concreteness and legitimacy of which is, in fact, a matter of the ego's will.

- outside of a passive acceptance of its apparent fatal character - can only arise from the inner act of freedom, so that one is not a sterile bearer or adversary of one's own lurwo, but a co-operator. Therefore, to grasp the meaning of èarzrn means to be able to see how it operates from the depths of will, from outside space and time, projecting itself reflected in an exteriority, that is, in an appearance which, taken its immediacy, but be deceptive.

In this reverse motion of the will that becomes destiny and history, there is no possibility of knowledge without the half-noia, *or* version of that thought, which is the thought engaged in the present Culture, the present world-view and everyday experience. Reflected thought can, rightly thought, grasp the meaning of *karma,* but not penetrate its tra- duction. He who believes he can an object by the movement in a mirror reflecting his image from another mirror, makes the opposite movement: deluding himself that he is advancing, he regresses and vice versa.

From what has been said, the task, the only one, could be deduced: to perceive the birth, already taking place, of the radical force of the ego, the immanent presence of the Saviour. It is a matter of attempting to liberate the essence that already is, recognising in nature the support that must be left behind and which nevertheless conditions the initial motion of the consciousness. The initial release is thus the resolution of the abstractness of thought, which will later become the functional transformation of the support from which the abstract is drawn.

tionality: independence from nature and the consequent resonance of essence according to the original insubstantiality. Resonance is mutated by the inversion of vision *(p "ravritti).*

There is no disenchantment, for the reversal of vision, that can come from mysticism, or yogic methods, or echoes of Taoist doctrines or Zen teachings. All of this can be useful material that can be restored to its useful meaning for those who are already familiar with the technique of , which, however, is only possible as the redemption of that individual principle that polarises the life of the soul in the opposition necessary to the form its expression. The annihilation of the self recommended by traditional mysticism, the mortification of the ego, "emptiness", all techniques aimed at the elimination of the egoic principle with which life is identified, up to that crucial experience which is the "initiatory death", from which the one who resurrects is *driin,* "twice born": in essence they are ways of escaping the inversion of vision, or illusory vision, or ignorance *(aridyd).* They, when practised positively, ultimately led the initiate to salvation from the consequences of the inversion: they never resolved the inversion itself, due to the impossibility of radically retracing the process.

Disenchanting the inversion is only possible from the time when the reßessence of thought becomes the basis of self-conscious activity, i.e. from the moment in which an "I" is born, albeit discursive, intellectual or rational, but precisely for this reason not compelled by its own thoughts, not forced to be what it is by any inspiration, but only by means a thought that, being abstract, lifeless, does not compel it, only gives it self-knowledge, gives it the means to think about everything, but without compelling it.

In this not being obliged, is the principle of freedom: before which, in truth, there is nothing. Past, history, nature, existence, these are relations which the ego finds already constituted, which already oblige it, and in the obligation they do not manifest what they are in essence, but act according to a necessity ascribed by man as "truth, as "tradition", "cm- ture", and this they can only do through the anti-soul "zone, which is removed from the ego's consciousness: for the life of the ego is still ephemeral, even if virtually autonomous, resting on the abstractness of thinking and continually confused with the sphere of feeling and wanting. It is a possibility of freedom,

nGn freedom. The possibility of freedom, which initially fail to manifest itself as the possibility of wandering, of contradicting the reality of the world, of denying the Divine.

The history man has yet to be made, because the ego has just been born, nor does it yet know that it has been born. The danger is that he will use the force of the ego to bind himself even more to that for whose liberation the force of the ego arises: that would be further 'ca- dence'. The danger of now must be watched. The new history, therefore, can only be initiated by a minority of beings, animated by such inner autonomy, who come to see in all the past that survives as nature, as custom, as culture, even as a forward-looking culture or as a sociology of future, what really sickens man, preventing him from arising as the orderer of his world: For it is only when he arises as such, thanks to supersensible knowledge, that the past becomes his force for the present, dissolving itself from the fixed, finite and inert forms through which it is constrained as past. Initiation cannot be a way to free oneself from , but a way to take on being insofar as one has the principle of it. In e&ect, one tends to free from being, insofar as one is taken up by it: one does not feel that one re-entering a mode of being, precisely operating to free oneself from it. The task not is not to turn metaphysical experience in order to free oneself from what is "ca- cused", to avoid what has become nature, to separate oneself what is bound up with existence and everyday becoming, but to con- verse or integrate the force with which one is involved existence. Because a same force conditions existence and is originally ours, if the foundation can be found.

Disenchantment of vision and conversion of force are, in fact, the motion that brings back to the ego what is essentially its emanation. To assume this, beyond its appearance, is initial task of liberated thought. Together with renewed perception, it arouses the capacity to distinguish the eternal from the real, the courage to recognise the precariousness of a world to which values have been conferred that are not its own. This recognition is the initial restitution of the reality of the world, or creation of a world to come.

VII. The food of resurrection. Overcoming of death

In the experience of self, the ego rediscovers the world, in what it recognises in the essence of the world. It is not yet, however, the pure identity with the self, the crowning achievement of Initiation, that re-solves the individual state, keeping intact the form of the acquired individuality: that by which, ultimately, the history man unfolds. Individualisation to the utmost, at a given moment, has quite another meaning than that of a binding to nature, which is the process ordinary individualism: it has a direction in a certain sense contrary to nature, in that only on the basis of nature can an ego be given an ego that brings correlation back to its limits and therefore obstructs the ego's spiritual birth. Now is the moment of the ego's self-experience in the pure intellectual realm, i.e. of metaphysical inspiration. In effect, the experience is possible insofar as what was previously considered the "I" is left to itself and in some way extinguished, while the force of individualisation formed precisely through its earthly expression, the contingent ego, remains as the precise direction of the higher Self.

you: from which he now has the possibility of subsisting independently. In other wordsman now begins to be the ego.

The ability to dissociate the faculties of the soul from the processes of nature is now required, together with that of a "pure perception" of what normally arouses the immediate reaction of the vital-sentient being under the sign of pleasure or pain. The Ego does not stop to feel its own reaction, which, insofar as it was invested without residue, it usually mistook for reality, but takes advantage of the forces that were lost in the automatic movement for the purpose of a "direct" perception: freed from the need to serve as support for the Ego for its fictitious feeling in the sensitive, they resurrect as creative faculties. This is the type of liberating technique discussed in chapters IV and V. Transmutation, corresponding to the degree of the inspired *buddhi* consciousness), in bringing about the new correlation, implies the transparency of feeling and willing, and thus a possibility of looking at beings, creatures, things and events, with an eye free of longing or aversion, i.e. outside the deception of a finiteness that is valid in itself and sufficient for itself. begins the action of the individual solar power on the solar element of beings.

Not gratuitously, i.e. not as a spontaneous feeling or as a mystical duty or humanitarian prescription, but as a consequence of a knowing elevated to reality, a feeling arises that can be called "love-for-the-world": an understanding that, in truth, for the disciple, arises within beings and things. The transparent correlation that occurs, in eflect, as he will see, is drawn from the essence of the "other", arising simultaneously in him. Not much can be said about this "love", since it is a transcendence that is so free necessity, so individual and yet not personal, because it comes from the depths of beings, in a way that is the opposite of what is normally experienced in ordinary relationships, that nothing that can be called by such a name in everyday experience can correspond to it. It is only to be noted that, in this respect, any presumption of 'loving one's neighbour' can be recognised as naive and emphatic, before knowledge enables one to look in oneself at the roots of one's love for everything outside one's own interests.

It is a looking that can be granted by the Spiritual World, because it is deserved, and which, at a given moment, becomes the faculty of transfiguring vision, insofar as one is sufficiently freed from one's own nature to be able to perceive its radical failure: an experience that implies the possibility of moving beyond the limit of the imaginative consciousness, which is also valid as a transitional state towards pure spiritual experience. Imaginative consciousness, in fact, is possible as a first super-individual experience in which the supra-sensible form is necessarily woven with formal echoes of the sensual.

It is necessary to have achieved stability, together with independence of the usual ambitions, in order to be able to contemplate the depths of "evil naturewithin oneself without being shocked by them: tortuousness, hatredself-love, fear, and dominant dispatch from the depths of one of their "seats", with a force that, as it reveals itself, shows the character of irresistibility, almost of an absoluteness that seems impossible to oppose. Yet 'looking' is already the principle of overcoming. It is a looking that is formed by the exercise pure observation, by the ability to look at thoughts: it is a looking that liberates, because it makes one recognise what one not.

The ordinary man would not have sufficient strength to endure.
He must be able to delude himself about virtues and moral principles that give him some security and a sense of good conscience, in order to move easily into that existence that he assumes as reality. Ascetic education has the task of forming man, to the point of providing him with the inner steadiness so that, at a given moment, he can sustain the vision of this reality, never before suspected. Contemplating such a scenario frees and relates the faculties in the one contemplating to the centre: consciousness is extended by the ego to a reality with which it was previously confused, being a kind of phenomenal expression of it.

The vision, insofar as it is possible, is liberating and is seen to so, if the necessary conditions are in place: it is the beginning of a "being free from evil" in its germ, and in this sense its positive consequences are worthwhile, beyond the individual limit, mankind. The discovery of radical wickedness and savage attachment to oneself awakens along with self-knowledge, humility - insofar as one knows that one is still attached to what one looks at - and the

compassion for other beings who are unaware of their misery: true humility and compassion, not that which is sought in order to feel better. True compassion, true tolerance for the error of others, true understanding for the misery of beings, cannot exist before the experience this radical condition of human nature.

Those who have such an experience contemplate a reality that is incognisable to those who are bound to it in such a way that they cannot separate themselves from it, since it is their reason for living, their support: the condition of ordinary man, but also of the seeker of the Spirit up to the threshold of the penetrating vision mentioned above. A being, called the Guardian of the Threshold by the Initiates, watches over it.

The condition for a relationship with the "other", independent of necessity, has been indicated. It should be added that - in the same way that in regard of experience onde si ha the
The "vision of self" - as yet there are no beings whose inner constitution is so firm and clear as to be able to bear the presence of that transcendent and beatific force is suprasensible love. That love, which in the sensible, when it rarely operates by divine design, is the transmuting force of human, can become the gradual nourishment of a secret contemplation, for the disciple of Initiation: light of heavenly depths, which cannot be what moves feelings, like humanistic rhetoric or facile charity. As long as the feeling is not freed from life's constraints by virtue of "pure thinking", it can also bear impulses of goodness and altruism as dispositions, but it is inevitable that it remains an expression of nature, subordinate to the activity of the senses and therefore changeable and dull within its limit, continually ready to find logical reasons for its contradictory oscillations.
ions.

Liberating knowledge changes the relationship with oneself and the world, with moral and social consequences passing through the inner process of events. Again and again, the 'pure mind' is called into question. At the same time, in the daily confrontation with the various forms of contemporary Spiritualism, the 'way of thinking' provokes various objections and sometimes a polemicism that, while it is expressed by means of pen-

This position should be recognised as not belonging to the sphere of thinking, but to less conscious areas of the psyche. It is a typical case in which nature uses thought and implies in this use, which sometimes takes a philosophical or esoteric form, the persuasion that no inner life in itself belongs to thought, and that it can only exist as the rational guise of a certain vital or subconscious or metaphysical content: Hence it would be important to get rid of thought, and it would be wrong, along the initiatory path, to cultivate a discipline of thought, candidly believing that thought is a kind of limitation which, once recognised as such (naturally by way of thought), can be safely transcended. This is a position of naivety that blames the lack of true thought, of precisely that which one still needs to have in order to be able to begin to conceive of having to free oneself of it: it is recognised as a condition for a higher experience, that which can only come from a higher experience of thought: to free oneself of thought.

It was seen, in fact, how the 'way of thinking' in essence leads to the vision of a universality in itself articulated, from which thoughts spring and end up in the human mind, gradually becoming individualised and therefore de-animated. But it will still be thought that will indicate the pathway that needs to be traced in order to break down this universality: An experience which alone, at a given time, makes one independent of contingent and subjective thinking, not insofar as one turns to the direct implementation of such a task, which is to remain unconsciously bound to contingent thinking, while one longs for a "detachment" and an "emptiness" that are in essence merely thought, but insofar as the experience of the thought-force makes it possible to transcend the limit of rethought.

Freeing oneself from thoughts cannot be a condition of departure, but a point of arrival: it means being the ego independent of the support of thoughts, insofar as it has taken on the power that previously expressed itself in their flow. According to the naive devaluers of the "way of thinking", thought would be nothing, or rather it would only be reflection, abstraction, name; but it is never made clear what gives it the power to be reflection or abstraction or name, i.e. the form of the content of another sphere.

ra of individual being, which in reality could never give itself a form, insofar as it is that certain content, but only insofar as it irregularly comes to dress itself in a form that is not its own, belonging this to a sphere in which form is value, mediation, expression.

In eect, impulses, feelings, motions of the sentient or a8ective soul can be projected into values, either because they take on the form of mental images or thoughts, or because they have repercussions in the central nervous systemso that the ego, conditioned by it, is forced to identify them and, precisely for this reason, they are able to become those specific impulses or feelings. It has been seen, in fact, that a first possibility controlling instincts or emotions is not to allow them to be translated into thoughts. It is essential to forbid thoughts that are recognised as invalid in themselves, while "thinking free of the senses" is precisely that which, by freeing the consciousness from the brain system, enables it to grasp feelings and impulses **before** they are projected into the head and have to be taken up by the ego as its own content.

Those who speak of the inessentiality of thinking and who consider it necessary to get rid of it along the lines of an inner discipline, seeing it only as abstract rationality, and thus as the form of other contents, which it is sulficial to ignore or eliminate, are in reality depriving themselves of the possibility of transcending the psychic sphere, renouncing the possibility of experiencing thought as an entity in itself, that is, the force of the form of thought perceivable as content in itself: which is the first authentic movement towards the Spiritual. They refer to metaphysical realities beyond thought and to realisations 6over individuality, which cannot avoid being thought of and therefore remain unattainable, either through the form in which they are thought, or through the supposedly magical, or yo- ghic act, believing itself to pass from the "mental" or "rational" to the "real" or "supra-rational", inevitably remains within the limits of nature from which thought has not freed itself, ignoring its own constraint and consequently the correlative possibility of release.

Since thought is not freed, the life of the soul is inadvertently conditioned by nature, and no transition from space to pure space, from the world to the world, can be realised.

The "phantom" of space, like the "phantom" of time, continues to be nourished by abstract thought and is not eliminated by the fact that this thought is set aside, believing oneself to be overcoming it, by devoting oneself to mystical or ritual operations, hopelessly closed within the realm of subjectivity and mistaken for metaphysical operations. Their level is hopelessly mediumistic.

This permanence in abstractness and thus in nature is necessarily unconscious, insofar as it lacks that distinguishing element of consciousness which is "pure thought" or "pure intellectual activity": the only one capable of discerning the subjective from the extra-subjective, the individual from the supra-individual: hence certain subjective operations in the sub-conscious, which are also susceptible to projection in visions or magical sensations, authorise their experimenters to consider themselves initiated.

There is no possibility of perceiving the idea of space and the existence of time without an elective liberation of thinking from the abstract-representational tension that is drawn from the spatio-temporal connections continuously projected by the senses onto the world. The pathway to eternity is precluded to representation, which remains conformed to the dimensions of space, without the possibility of correlation with the non-spatial forces that plot in space, for the same reason that thought does not know the fabric of its form like that of pure time: which are not philosophical notions but experiences possible at an authentic qualitative transition. For it, time is made reversible, but not as an externalistic reversal of a process conceived under the category of the refraction, allied to the sensation of the present and the imagination of the future, but insofar as the simultaneous form of the three aspects of time - past, present, future - is experienced, present, future - free of determination and yet containing all determinations, whereby a real, or universal, history of man is implied, called the *Chronicle of the akasha, the akasha* being the suprasensible support of its unfolding.

Thus space is the spacelessness in which the powers of the mo- are in their free state and simultaneously converging towards the planes of perceptible petrification, within its process being able to be experienced as volition. By willing, it is clothed in physical space and its immediate form can be in the image of the thunderbolt, in which the transition from pure, spaceless motion to the

space in three dimensions. "Pure motion without space, which sees itself as space in the lightning". The time-space perception arises unambiguously, insofar as the metaphysical essences to which space and time respond coincide, and identical with them is the thought-force which, freed from rational incidences, is perceivable as the cosmic garment pure metaphysical being, warped precisely in spiritual space-time. Such a range of perceptions, which are for pure ego its birth, in that it gives rise to its world in itself, can have its ininium with the experience of thought-liberation, which is abstract thought not ignored and alienated, but converted into itself. Converted, however, each time: that is, each time again bound to a finite content and each time liberated: for this is the exchange between the world of the senses and the world of the Spirit, between Heaven and Earth.

Ignoring the transcendent reality of thought, i.e. the objectivity of the force that it is in the pre-dialectical moment, can be seen as a power of nature, which precisely as- serves thought to itself, since it does not know that it is nature, that knowing this would be an act of thought, at least formally independent of nature. This independence is continually lost in abstract thought, but its continual possibility involves the principle of freedom.

According to Spiritual Science, thought is, on the mental plane, lower correlation with higher degrees of consciousness *(manas, buddhi,* Simon). The abstractness of thought is de- realisation, reflection: however, initial correlation with those three worlds. There is agreement or disagreement with them depending on the form of thought, the fabric of thought itself being their emanation. The content, which, moreover, is form, can be at odds with the fabric with which it is clothed. In other words, one can think the false, but the subtle dynamism with which one thinks it is true, and it can be bent or altered, in its abstractness, to give the appearance of truth to the false. This means , through every form of thinking, thought can be traced back to thought as a suprasensible reality or life, but it also means that thinking can be used to deny or contradict the system suprasensible forces, of which the fabric of thought is an emanation: a contradiction that cuts human being off from the current of universal reality every time, insofar as man is granted the free use of thought.

All thinking moves simultaneously in the three worlds, **spiritual, animic** and physical, so uplifting and light-bearing is the "right thought" for the world, while every thought that does not respond to reality agreement with the Cosmos and suprasensible principles, while continuing to draw itself reflexively and invertedly from them: in this sense it is a feeder of the world's error. On the physical plane, thinking is virtually free: in unconsciously expressing nature, it denies its own freedom, while manifesting itself as the freedom to deny itself: in knowing its own nature - which is the way of "thinking free of the senses" - it posits the premise of freedom; free imagination and pure action, it realises freedom. But this is the agreement found with the metaphysical dimensions *manas, buddhi, dtman):* by which is meant, not the realisation of these degrees, but the mental correlation with them through the initial experience of freedom. This is not arbitrariness, since - as we have seen - when it is conceived as the possibility of doing what one wants, one has to see where this wanting arises from and inevitably rediscovers nature.

The pure subject cannot be bound to problematism or to the alternative of doing or not doing what one wants. By taking this as the "measure" of freedom, one renounces the element of freedom inherent in thought: one is still bound to the need for external confirmation, i.e. to the level at which the prescription is valid, since it is a contrast to contingent values or the contingent aspect being, with regard to which there should be no question of struggle, of as opposition, but only of the fine-tuning of forces.

Arbitrariness is the nature that wants itself, and it can do so insofar as its vehicle is the reflex ego: it is the principle of fusion, whereby that subconscious insuffi- ciency in the face of certain requirements of rectitude and certain duties is mistaken for freedom, which leads one to assume amoral, exclusivist positions, beyond a 'good' and an 'evil', which one is subtly dominated by, however, by necessity: otherwise, one would not suffer the constraint. In the final analysis, one exchanges as forms of one's own li- berty, with respect to situations, those of a state of need that is philosophically justified as self-initiative. Nor is arbitrariness subdued when it takes as its norm 'to allow oneself anything that one can easily do without': this should be the measure of an independence of attachment,

i.e. of an autonomy of the ego, which, however, is metaphysically affected by the resulting action, the measure of whose value is demanded by an external rule. A rule, in fact, is a limitation for the subject, which relies on it, insofar as it cannot recognise the ideal principle in itself, that it can actualise it through unlimited variation of forms, i.e. by renewing essence at every demand action. However, the rule, insofar as it reflects a metaphysical principle, can in its determinacy prevent ordinary man from making a mistake, and in this sense it is necessary. In the case mentioned, on the other hand, the rule, rather than being derived from a metaphysical principle, is ensured by the type of personal reaction of the subject, who is therefore not free and ignores the consequences of action on the other: consequences which, being inevitable and absolutely objective in their logic, are the true measure of his freedom, even if they are ignored.

Truly moral action free action, and free is action when it does not depend on nature, i.e. when its ideal content is drawn from the sphere in which pure thought arises, i.e. thought arising from the objective reality of the world. Acting in this sense is what is spiritually demanded by the other, it does not depend on us, but on the other: it is free because it does not depend on personal impulses or on the ego, but on what is necessary for the other, perceived as the being to which he tends, because impersonally, through pure thinking, this essence has been recognised. So acting is actually acting for love, and has consequences not only for the individual, but also for the world; so that what he may want to allow himself, even if he can do without it, if it is not in accordance with his inner freedom, does not avoid being destructive for the world, and thus for himself, whatever the personal connection with other.

An affirmation of freedom is such insofar as it is not suggested by the ego, i.e. by nature, but by that in which the ego is silent: the value of the other is then not the a priori measure being free, but the a posteriori sign. Only insofar as one is free can one act towards other, i.e. outside the ego's conditions: any other relationship with other is a bond of nature, not free. Duty and moral precept are necessary' but they still act at the level of a nature, which needs a prescription to regulate its expression, as the ego does not know how to be active directly. This is level in which man seeks norms for his right action: which is therefore not yet his own. But neither is arbitrariness

Here, the ego, unable to go beyond the plane of the law, wants to delude itself into thinking it can go beyond the law by breaking it, but it is inevitable that it, lacking the principle within the law, will be dominated by its own process, and sooner or later the violation imposes its consequences in which the law *(dharma)* reasserts its power (èdrma).

Right thinking is an indicator of freedom, as it is the first inner activity in which the ego virtually knows itself as distinct from nature. By expressing itself dialectically, such thinking moves simultaneously in the three worlds. The dialectic cannot lead to the essence of itself, but it can in some cases become the garment of the essence at the mental level, expressing within discursive limits that which cannot be enclosed within those limits, but which can nevertheless reach them in a mitigated and reflected form, such that its principle can be evoked by the one meditates, insofar as his inner act arouses the content: which is then qualitatively akin to the fabric of the thought that thinks it. The Spiritual flows into a content that is animated by the identical inner substance that gives it form.

Forces of meditation can flow into speech. At a

At any given moment, the word can come alive again as the resonance of the inner word: whether one pronounces excerpts from texts of the Tradition, whether one has wao/ram given by a master, or whether an authentic poetic virtue - of magical value - animates the very expression of the seeker. In any case, it is not a question of magic formulas, active impersonally, but of a world of the word that is filled with inner forces that are already de- dicated. In essence, concentration and meditation tend to re-establish the relationship of the reflected thought with the Light from which it is reflected, which means that at a given moment the reflection is reabsorbed into the Light from which it emanates, and the Light itself replaces it where it was previously necessary for the process of consciousness. A consequence of this is in the thoughts that are thought and in their expression in words, higher truths can be sealed which revive in the soul of the one who speaks those words and thinks those thoughts intensively.

sera. Here, too, the meditator, by insisting on a thought that leads back to a cosmic reality, opens the door to transcendent forces within himself; but in essence, he opens it in the general human consciousness, since the limit of his subjectivity is identical to that of every other human being and a conjunction or communion with the universal is effected within individuality, not insofar as it is eliminated, but insofar as it remains at the centre of itself: in the limit, the door is now open to a superhuman element operating in the human.

Starting from a thought formulated according to the forces of "knowledge", the inner life is raised from the lowest level - the dialectical - to the level of the inner life: The content is something that does not come from nature, that is not brought about by existential necessity, but is chosen from the supersensible sphere; it is a source of freedom, either because it is accepted by self-determination, willed beyond what ordinary life prescribes, or because its soul appeals to an activity that is not aroused by craving and therefore frees the soul from physical-psychic necessity. It is a content prepared by the Masters of Knowledge, , having already trodden the path of freedom, are awakeners of it. Such a content comes to life in the soulfor, called upon to nurture it, deep forces of the ego engaged in the ordinary expression of nature are inadvertently released from the instinctive being. The exercise of right thinking makes it possible to grasp within oneself "cosmic thoughts" and to gradually conceive the daring idea that the human can be overcome.

It is commonly believed that the world has always been the same in terms of morality and the contrast between right and wrong: the reality is that the "historical period", the one most accessible to external culture, is in fact the "dark age" or Àdfi- yugn, whose characteristics have remained virtually unchanged since the **third** millennium B.C., being the age when the human loses its connection to the Supra-human, while initially retaining memory and nostalgia. Those who are ignorant of the doctrine of the Four Ages, or who do not understand the meaning of sacred texts, are justifiably led to believe in a humanity that has been subject to error and decadence from the very beginning: whereas in reality, a superior type of man can be contemplated at the beginning, who lived in a 'golden age', whose memory and nostalgia are reflected in myths and symbols of remote traditions. What the mo-

Spiritual Science brings as a further element, certainly contained in the "everlasting Wisdom", the knowledge of the current possibility of a new cycle, which opens up mankind the reconquest of the "original state" in an individual and conscious, and therefore new, form: towards which every form crisis and turmoil of the present civilisation can be seen as an introductory process: a new cycle which, since it must begin under the sign of freedom, does not necessarily have to be implemented or implemented as an improvement of the present situation.

And something that must be prepared for now, or it will not happen. Decisive in this respect is the liberating experience of few who have been able to draw true inspiration from the Science of the Spirit founded by Rudolf Steiner, the one we call the Master of the New Age: whose name we give only on this page, in order to make the reader more independent in any contact with a work about which there are serious prejudices and misunderstandings (and it could not be otherwise, since such a contact is decisive for one or several destinies, and in this sense ascending prejudices and equivocations, in the final analysis, as trials to be overcome), because it is ine- vitable that the discursive formulation of a higher teaching takes place according to a common dialectical denominator at the level of which all false similarities are possible. In fact, the only teaching that can help mankind in this age can be confused with doctrines that are outwardly similar, but lack real affinity, and this confusion can be made with specific intentions: however, this is not fair to those who do not seek the truth objectively.

The inner experience of the few who have the right inspiration and do not limit themselves to dialectical doctrinaireism could give the impulse for renewal to the human community, not, of course, as a way of gratuitous salvation, with a view to a more comfortable prosperity, but as an orientation to the already born and emerging forces of the "conscious soul", as a meaning to the difficulties and struggles, *as an* absolute motive to the possibilities of overcoming a world that is already dead, which remains mixed up with the emerging world in order to paralyse impulse. It is necessary, however, that these very few first of all accomplish the overcoming within themselves and open up the gateway: to this, the Master of the new times gave the teaching and constituted the initiating force.

It is not su&cient to have strength, it is necessary to be able to dedicate it.

Strength must be consecrated, so that it always resurrects as true strength: only this maintains the living communion with Initiator of the free and avoids danger of teaching becoming academia, presumptuous rhetoric. It avoids the loss of what has been given: a danger , unfortunately, does not appear to have been avoided.

Since inner autonomy is the foundation, and the decision cannot come from suggestions or inclinations or doctrinal preference, but only from pure self-determination, it is also possible that the qualified do not respond positively to this need for freedom and choose a "spiritual path" which, to a slight degree, is a "path of the fathers", a "path of the shadows", not a "path of the gods". And this is the mixed nature of freedom: that the unexpected can arise from it, which is not predetermined and therefore does not follow an obligatory course. This may indicate the responsibility of those who today follow and advise on the doctrines of the Spirit, and may explain our insistence on the method that can lead to supersensible experience insofar as it frees the forces of **thought** from the abstract form in which they are led to contradict the laws of thought itself, and therefore of the Spirit.

The human must be surpassed: only from such an idea can the sense of a morality arise that restores man the meaning and value of his being: morality not sought after as such, but arising from knowledge. What seems to have a beginning and an end, to be born and to perish, to be revived, to fall ill and to die, perpetually agitated by desire, passion and suffering, and always punctually rejoined in a Culture that is also, in essence, limited to this obscure and desperate affair, and within the constraints of these limits yearning for a transcendence and a freedom that will never become reality, takes place within the limits of the human. But this is human that demands transcendence, so that the true man can be realised. And this is the time, this is the opportunity: which may never present itself. There is an urgent need for the emergence in man of a sense of overcoming security. trust in that which truly transcends the 'ether' and without which the 'ether' itself could not give itself: the certainty that a higher power can be aroused than that which, for the moment, enslaves man and annihilates him, insofar as he identifies himself with earthliness, as greedy, labile, blind nature. This is the , because the last echo of an ancient 'direction' has

extinguished now and something new has begun, which one comes to feel, but whose face or meaning one does not **suppose**, which urges in the secret motion of contemporary events, already becomes history but not under the sign of reality and knowledge, but of confusion and obscurity. This means that new forces, responding to the vocation of today's mankind for autonomy, are being lost in obtusely destructive attitudes: just as the energies of the intellect are being worn down in a dialectically uninterrupted tension to sustain the contradictory form existence.

A higher power can be aroused: power that man needs and that evidently no human institution, no culture or doctrine has shown itself capable of giving. It has been made clear in these pages how it is technically possible, through Spiritual Science, to find way back to reality, which is above-human reality. It is not a question of enhancing the human: this is the way of modern civilisation and the way of its failure, precisely because the human is not rooted the sphere in which it manifests itself, but in a domain that transcends it and whose arousing force from birth can only harm it to the extent that it bases its value on it: hence the perishable and the mortal. In some ways, it has been shown how, in the current phase of his history, marked by the highest degree of self-nomy, albeit expressed in negative forms, man manifests in his lower individuality a power which, mediated by freedom, can consciously reunite him with his essence. Such a feat, achieved even by a very few, can give rise to the invisible weave of a new life, of a Cosmos that can have its dawn amidst the gradual dilacerations and landslides of the ancient world. An event that must seem impossible, while everything has become arid, woven with a logic that analyses every point of the surface being, minutely and sharply, without in- flicting the being, which alone being and without which being not, is par- vance: an event that is nevertheless possible whenever pain seems to subtract the basis of life and therefore also of that so skilful logic.

When certain trials lead to the limit of ordinary endurance, when anguish and fear grip the heart and stop the thought, one feels that only higher virtue can restore autonomy and self-control, as it authoritatively takes what causes anguish and fear as the subject of knowledge.

fear. That such a virtue can become, at least for a few, a transmuting experience, apart from all the evasions and compen- sations that leave unchanged an evil that concerns the whole of humanity, is the condition for the world of consumption and death, of unknowing and superficiality, to begin to crack like a decrepit shell.

Someone must lead the way: this is not the task of the many. What is needed is the impetus of a few who know how to overcome all human attachments, not through doctrinaire or mystical escapism that leaves the difficulty untouched, but through the power of active knowledge in the difficulty and beyond the limit it reveals: through the virtue of conscience. Individual ambitions must be extinguished by the very force of individuality. It is necessary that every other "love" yields before the love for this rebirth, so that no fascination, no profane call, no dialectic or va- nity, no earthly ideal can distract the force real tension from the true object: which cannot be the object of this Earth, because the Earth as it appears is not reality. Its reality must be found outside of what it appears to be. In this sense, the Earth is still unknown.

The path of knowledge to which the reader has been oriented is such that, taken in its concreteness, i.e. insofar as it is not only learned but also travelled, it can lead far: it depends on the one who sees it before him. The limitation posed by the transience of human nature, we repeat, can be overcome, not by the forces of nature, not by an enhancement of the human, but by that by which, even when immersed in nature, one does not feel identical with it and can somehow observe it: that is, by thought, which manifests itself in the sensible order, but which has within itself the latent power to break free from it. This force then reveals itself as a mysterious current of life, present in man in the state of possibility, imperceptible to surface consciousness. Substance of life, which is the germ born of all human history, in which man's past comes to an end: gift and possibility at the same time. A gift from One who guides mankind, but not gratuitous or fatal, for it can only be accepted by those who realise freedom, the act of li- berty being the first flow of this substance of life. It flows first in the thought that resurrects from abstract consumption and in this sense is the principle of resurrection from the state of

death, which man's illusory living. Lifeor immorality, is reborn in the thinking that is liberated: the food that comes from it can be recognised as the content of the Holy Grail.

Inherent in ordinary thought is the possibility of travelling backwards through the process of its becoming: and this journey backwards is already its becoming in a lucid way, not insofar as thought is thought, but insofar as it is contemplated, which is to recreate it at every moment in its entirety, that is to say in its timelessness. In nature, thought frees itself and frees nature, insofar as it uses the motion of freedom and initiative developed by nature. Not having as its object that in which it alienated itself
- i.e. the thing, or the fact, the sensation - but the very substance of its process, it flows in itself, converges in itself its tension, and in this it is revived of its own being: and precisely this pure being is the substance of life referred to, also called 'Resurrection Food'.

It is present in thoughts that reflect the Suprasensible, as well as in the act of concentration and meditation. It is called -Food of Resurrection|| in that it is outside that phenomenology of consciousness based on animal existence and the narrowness of spatio-temporal experience, which, obliged to the vicissitudes of being born and perishing, implies birth, illness and death. It is known by moments and by mysterious transcendence, by those who experience climaxes of anguish and suffering, and, feeling the spirit of devastation passing through their being, experience the beginning of death: At the moment when nature manifests its extreme will to life, which is a will to death, its desperate striving to bring the ego to its limit, so that by a flash of liberation, by going beyond the limit, the ego believes it is sinking into nothingness, and it is precisely at this point that it comes alive with its true life: fleeting animation due to the instantaneous flow of the food of resurrection or food of the Grail. The seed of Resurrection demands for its growth the ground of annihilation and death: for initiate, they are annihilation of the ego, the death of the transitory, the sacrifice of being in existence.

This is not fantasy. Of the Grail experimenters is in-
marked that he who feeds on this substance, arouses in himself an everlasting Principle of life that, even when the sup- ports of nature cease to exist at the end of the earth's existence, remains as luminous vitality: although it arose in this world, in this existence, remains identical beyond the Death, as dress ada-

mantine of the ego. Beings called to this elevation are already present on Earth: but, insofar as their self-awareness is born in the mystery being free, that is, in the thinking principle, and therefore not by fatal transmission, but by wholly individual initiative, the danger is that they will consume the strength their personality and their possibility of absolute action, still suffering earthly mirages, not deciding to commit their being to what is most difficult and most costly: to surpass the human, to realise the "true man".

The discipline of soul and the meditation mentioned above should become a motif of daily existence, at the normal course of external affairs: it should be basic inspiration, the vital habit, while every time the limit reached should be surpassed, it should be possible to overcome the daily trial, the difficulty, the obstacle. There is no obstacle that cannot be overcome in this way: it is necessary to strive always in the same direction, ceaselessly, always for the same idea, the same summit, the solitary height, with a mind stretched to breaking point, stretched to the utmost possibility, beyond oneself, so that all pain rises up as pure feeling, all aversion becomes nothing, all the ephemeral fades away and vanishes in the metaphysical transparency of a world that is finally reality: that in view of which the world one now has around one is chaotic, impossible, illogical, directionless and hopeless.

It is necessary that the "substance of life" alluded to be perceived by the human, for the consecration of a group of a few. It is the nucleus of life that begins to evade the process death, because the forces of nature can no longer do anything about it. It is the perennial nourishment of the primordial Ego of man, re-established thanks to the Rite of the solar Logos, accomplished in the invisible background of the Crucifixion, as the principle of the transmu- sion of evil and death: it is the "restitution" not yet known man, because it can only become a real event through the act of his freedom: the technique of which provided by the Science of the Spirit referred to in this book.

The restitution of the original ego and immortality has been brought about in the supersensible fabric of the earth's vicissitude, but it must be brought to completion by man: by man who by self-determination overcomes the diaphragm and inversion of the supports " that separate the sensible from the supersensible. Here, beyond the sensible, the Initiation awaits him: the in-

against the Master who alone can give it. From this level springs "the everlasting nourishment", or "food of the Grail"; the miraculous nourishment that restores strength at the moment when every human possibility is exhausted, transmutes evil, extinguishes darkness, becomes the substance of life: that in any case evades Death, preparing the epoch in which the need for ego to destroy Life will cease for man.

VIII.

The inner liberation begins as the disciple feels the nature within him no longer limiting his being: he feels that this limitation he previously projected onto the world, believing he knew the world. Now he sees in the vital physical being the support of forces which, within the different organic systems, operate as in signs and symbols, whose language begins to become clear to him: he feels that, insofar as he can pronounce it, the "inner word" is resurrected in him. The correlation with his own nature becomes a new way of perceiving the world: he can get to know the inner life of the en- terns without being arrested by a "nature", because in them he finds a web of time, in which their history is imprinted: which at the same time is his history.

Spatial forms are reawakened, being internally woven of time, but not of physical time, but of a "simul- taneous" time, which is true time, present in the threefold weave: past present future. A plot that is simultaneously the substance of freed thinking and the shaping force of the living, while expressing different essences.

Ordinary thought does not take place in space, but needs, for its contingent unfolding, time bound space; whereas pure thought, which is dynamic synthesis, takes place in a "simultaneous" time, which takes the place of the extinguished conception bound to physical space. But this time is the true space, not bound to any physical point, and therefore physically immisurable, even if from the physical forms arises the inner relation that postulates it, without a8erating it. In fact, one is always referred from the ordinary correlation back to idea-space, which, however, one does not have the capacity to perceive as such, because it is projected into the perceptible world, in which it is therefore a shadow, or "phantom" of one's own being.

The researcher notes how, through the overcoming of the fantasy of space and the subtle perception of time, he experiences his initial identity with a spiritual Cosmos, which, however, beyond identification, towers over him: his fictitious autonomy here is the impediment vast experience: an impediment that is difficult to remove, as long as the persuasion of being and power is based on it. This moment can be a failure of freedom for those who start from a conception of freedom that is still conditioned by the psychiatric world, i.e. by the world where only the forces that oppose the Spirit, the real bearer of freedom, are free.

The human point of view - as constituted at the rationalistic level and which certainly does not change through philosophical or esoteric assumptions - must be overcome. must be overcome, precisely in order to realise the 'true man'. In ebect, the man of this time, as the 'modern' and agnosticised man, and the type that has realised the human state, in the negative sense, and in his virtual freedom, having in himself the matter for work, i.e. the substance of his possible conversion, finds himself in the condition of having to appeal to the depth of his ca- dence, in order to draw the strength that means his resurgence, because he can only be reborn from that depth.

However, no "transmission" is possible to those who do not, through an act of freedom, overcome the diaphragm between the sensible and the supra-sensible. Such a transmission, when it is possible, always has as its vehicle the blossoming of metaphysical freedom, the liberation of the individuating principle from the limitation by which it alters itself as ego: which vigorously defends itself by means of

esoteric "attitudes", the function of which is precisely keep it unchanged. In other wordsInitiation at a given time is given insofar as one is able to remove the limit that marks the domain of nature (even in its most elevated forms, the level of *sattva1 : a* limit that is normally , insofar as one is contained in nature. The problematic and seemingly insoluble point, for which one resorts to traditional solutions', is that it seems impossible to escape from nature, being contained in nature, if sense of being, from which that of knowing flows, is drawn from nature. But we have seen how 'sense-free thinking' is precisely abstract thinking, which, without transcending itself, at a given moment within the nurture frees itself from nature, which is of abstractness, taking itself to the boundary between the individual and the supra-individual.

The supersensible vision is granted to the seeker at a precise moment - though it may present itself in the form of a spontaneous and unexpected event - when the exercise of meditation has strengthened him to such an extent that the experience does not reach him. Since man is normally unprepared for the transcendent vision, a method which contemplates the overstepping of the limit of ordinary experience must enable him to form organs of inner perception in accordance with a technically exact, non-intellectualistic, not merely human knowledge of the present path to the Spirit.

Initiation comes from the Spiritual World itself, but so does the method that leads to the point where it is possible. The method can only be given by a Master of Initiation, not by a mere thinker or scientist, who, albeit acutely, writes about initiatory problems, the function of the thinker and the scientist, like of any other interpreter of human knowledge, being summed up and transcended by the figure of the Initiate, whose expression in the necessary dialectical form (when, beyond a mi1)enary custom of ine& ability and secret, it is given in the present time) does not bear vague vague ambitions of persuasion.whose expression in the necessary dialectical form (when, beyond a mi1)enary custom of skill and secrecy, it is given in the present time) does not bear any ambitions of persuasion or excellence, so that the content makes an impression, but merely gives this content in such a way that it can be accepted by those who freely recognise it and want it. In this sense, for a researcher, maintaining independence in the face of the suggestions of the dialectical soul and the persuasive esoteric expositions, which are very convincing as products of the human being, is very important task.

This method, which does not care to caress human needs for enlightenment and illumination, but only to expound what is technically necessary to overcome the human. It should be added that this method, while it springs directly from the Spiritual World, as constitutive as revelation itself, at the same time appeals to the most rigorous logic of which human thought is capable: it demands a knowing that goes hand in hand with lucid pictorial experimentation. The validity of the con- held must be able to reveal itself to the researcher from the very experience of the technique to which it is addressed.

The way of thinking free of the senses gives rise to a vision of the world, in which the Ego feels itself articulated as in a spatial type structure, woven in time: experience is now completely independent of the senses, as it is an act of the Ego that ceases to perceive itself as limited to a specific system of forms, feeling itself to be continued in a vast being, in which it feels itself to be pre-sentient with the pure force of individuality: it experiences a radiance that simultaneously returns towards the centre. Now, there is not the world and here the 'I', but the 'I' sees in the world the densification of the degrees of a becoming that is not foreign to it, because through them its being has enucleated itself to the point of self-consciousness: it sees in creation the 'fallen' forms of an 'original cosmic man', which it is in its depths.

In the plurality of the bodies of the universe, the "cosmic man" appears shattered: the Ego recognises in itself, in the state of possibility, the centre of a reconstitution of the primordial unity: it feels the multiplicity as the sacrifice made by the original being in order to provide it with support of Self-awareness, but this being it is deep down. Being became non-ego so that the ego could arise against it. The higher Ego came ego, so that the ego could develop the strength to become the higher Ego. The divine Subject has become a cosmic object, breaking itself into worlds, into bodies, into infinities of parts. Here the life of the ego is born. And these are traditional expressions: "to be complete in the fragment", to return "infinite in the finite". The ego exists as an entity that derives its raison d'être from that which is particularised, from that which, as created, has fallen. It arises as a reflection of the higher ego, insofar as the latter limits itself to a "relationship" with creation: a relationship which, in relation to the ego, is a "relationship" of the self.

By transforming the essence of ego, it forms the corporeal screen that gradually emanates the reflex into which the sense of the ego transfuses.

What is the meaning of the Spirit's reflection from the body, all mental activity bears the imprint of the body's provisional belonging to a mineral world? The New Age Initiate teaches how the Spirit itself has made the brain the reflective apparatus, in order to have the experience of finitude, of fragmentariness, of earthiness, of the world which is like an expulsion of the Spiritual. It is the basis on which the Impersonal spices up the individual, the egoic, the earthly support of freedom. It was necessary for the Spirit to isolate itself to the point of limiting its experience to that deriving from its relationship with the reverberating instrument: every other state of co-science had to be forgotten, until only the consciousness resulting from the relationship with corporeal being remained. (Whenever this relationship is suspended as far as the vital *limen*, the waking consciousness ceases to exist and man's inner being returns to the contemplation of the spiritual world through the ways of sleep: which becomes profound contemplation and man's further cosmic history, with the resolution of the relationship that is Death).

The mental activity that results from this bears the imprint of terrors, of a world that is nothingness for the Spiritual. Mental activity impregnates the life of the soul with this nothingness, and although the soul lives by appearances which either bring it down or exalt it, it nevertheless tends to maintain communion with the transcendent in its innermost being: a communion which could take place as a profound and creative calm, or as a cognitive and illuminating detachment from sensual impressions, if the ego, as god, were to liberate the soul within itself. Its liberation would simul- taneously be the return of the soul's forces to their celestial vitality and further cosmic creation. But as the co-scientent being draws itself from the physical-sensible medium and undergoes its correlation with it, the imprint of physical minerality and the resulting appearances extends as error, falsehood and sickness to feeling and willing, and thus also draws the physical-living organisation towards nothingness, or rather towards annihilation: a process that can, moreover, be seen as a destruction of vital forces brought about by the Spiritual so that consciousness arises insofar as that consciousness lacks bodily support. It is reflective apparatus itself that is broken down

and fails until the final moment, death, in which the spirit is restored to the vital form with which it had built it.

The onset of instincts and passions is the manifestation of the power of a "craving", which is nothing other than spiritual power deprived of its true object and directed towards the parvals of mineral nothingness, with the intensity that is proper to its ori- ginary and spontaneous transcendent identification. By the process of the "fall", this power, at the level of perceptible manifestation, has no other object than that which is posited by the reflected co-science: earthly semblance, which is such insofar as it is not supplemented by the illuminating act of consciousness. Through craving, therefore, the spiritual power binds itself to an unreal world that it assumes as its domain, which it cannot renounce, since it has no other object, and from which it cannot simultaneously free itself. The ego is rooted through yearning to the nothingness of minerality. The secret is to identify this nothingness, to resurrect it from the senses.

spiritual substance. It has been seen how in perception pure and in the inner act that can assume it, the living being of the world resurrects from nothing: new contents operate in the soul and the spiritual power that has been degraded into lust can be given other objects than those of sensible semblance. This is of great importance, because lust radically existence. The fear of death, in fact, only relates to the thirst for life, which is extinguished neither by those who quench it, nor by those who forbid themselves to quench it, nor by the suicidal person who cannot bear it. The thirst for life and nature's will to live are one and the same motion: therefore, lust is present in every aspect of life's experience, as a continuous need for sensations, as a punctual need to fill time with goals or aims and to lean on the forms of space: it is not only desire, impulse, passion, attachment, but also the will of a blind insistence on the form in which one can only exist, without being.

It is evident that it is not a matter of opposing craving, but of gradually restoring it to its precorporeal reality and making its power function as yet unimpaired, giving it objects that respond to this reality: thus its binding power falls away, resurrecting as the current of the ego's freedom. Longing can return to the power of will if the spirit begins to exist.

be active there where the reflexive consciousness gives rise to the sensitive par- semblances necessary for craving.

Hence the need for a technique that does not elude thought (with what, after all, could it elude it before a supra-rational experience7) but disenchants it where it is the cause of the alteration of the will. Not itself can act directly on the will, but indirectly by means of thinking that operates already at its own disenchantment. This thinking begins to be living, insofar as it is animated by a pure will that becomes "individual" but is at the same time transcendent respect to that. It is as if a new force, terse and luminous, is in- serated in the natural force of will.

The secret nature of wanting remains in a zone of unperceivable strangeness, like the fabric of dreamless sleep. One wants something through a representation and this plunges into the indistinct seat of feeling, to disappear into the unknown zone of organic life and outside as gesture or movement, which again becomes perception and representation. However, the power of a pre-sensible will is directly called into action in the "sense-free mind", as this is implemented as a will outside nature: it is a thinking that wills before the moment or level of reflexivity. This pure will that springs up again in thinking can travel the pathways of spontaneous will, extinguishing its automatisms, arising as a new capacity for action. This is the path of Solar Magic which opens the way to man's future, as it frees the ego from nature and at the same time restores nature to its original principle.

Limb movement in the spatial world is, at a given moment, freed from its instrumental, mechanical sense and perceived as an earthly projection of a thinking universe. In essence, we do not walk or gesticulate or move our limbs for the sake of an everyday operation".no, but we think: we prepare the force of future thinking for the time being bound to the representation of moving in space. It is metaphysical motion tending to liberate itself in the physical: the beginning of a magical release of the will from the earthliness in which it was formed and with which it is now one. Any will that is not rectified according to the knowledge of the occult opposition between solar forces and forces

The telluric elements in man, and their possible conscious synthesis, through the motion of pure thought in the instinctive will, which is the conjunction of the solar element with the terrestrial element, remains ine- vitably the instrument through which nature wills itself. Particularly through the ways of erratic initiation and restoration of spiritual disciplines belonging to exhausted traditions, but also through the inadequate interpretations of Spiritual Science by those who tend to turn it into a system or an academic teaching, nature continues dominate the will in the disciple.

It can be understood at this point how the perception of the móyd, that is, of the illusory power aspect of the finite world, is in itself a volitional, arrested experience, where the will becomes craving, an impulse that escapes the Ego and which the Ego finds against it as a world of spatio-temporal forms. It was said, in fact, that in what is created, fixed in external objectivity, the original act of "creation" can no longer be seen, but something fallen, something bound to a form, which has become a phantom of space: quantity.

Creation is before us as an immense, broken cosmic being, shattered in objectivity, and abandoned by God even where life reconstitutes itself in organic forms: for here, suprasensible forces operate on condition that they bind themselves to sensible structures and states of consciousness that correspond to dreams and deep sleep in man, in order to nourish the extroverted being. Everything that is created is already in sphere of necessity. Even the most pedestrian form must not be misleading: one must find in it the echo of pection, not per- fection. To trace the motion of the echo back to the creative word is another task: it is the prerequisite for a new human creation, according to the Spirit.

Creation appears "outside", but in e8ect what was once internal appears external. The Initiate now knows that this materialisation is the image of man's fall, and that the fall required the sacrifice of the "being" in "existence", of the original being in craving, so that the conscious principle could emerge and oppose it: Thus the mineral world, the plant world and the animal world stand man, le- gated to the form of their appearance, as symbols of a history that has taken place for man through various degrees appearanceuntil the "appearance" mistaken for "reality", by force friction, stimulates in man thought, consciousness, individuation.

All that is created is abandoned by the Spirit. According to Tradition, Paradise itself, insofar as it is created, is a prison for the Initiate: he cannot be content with a created bliss, because he tends to the very source of creation. That which is created is "made" and, as made, is ne- cessary and constraining. As nature, as existence, as an external becoming, it tends to abide within the consciousness to the point of transcendent values. Even if turn to Tradition, and in particular to monistic metaphysical doctrines such as Adraius *Vedanto,* whoever sets himself before the world, cannot annul with a mental movement - even if interpreted correctly - a state of affairs that in essence does not ask to be thought of as unreal, but asks to be reconstructed with the same thought-force that it arouses. This is new creation of man, the instance of the Grail.

The world of semblances does not disappear in order to give place to reality, merely by being recognised as illusory, but is only resolved if the value for whose birth the play of semblances occurred is given birth. That the yearning is resurrected as a will weight and that this will is the "creating power" that re-breathes from human ego to the level of self-consciousness and freedom: this is possible in relation to the possession of the intimate sense of the "fall" and material necessity. In essence, semblance is such because of a certain way of being and knowing, which are what they are, insofar as they necessitate the projection of that kind of "unreality" before oneself, giving rise to the contradiction that the inner principle of consciousness will be led to overcome.

Overcoming, being the motion of the pure will, i.e. the initial act of inner freedom, may also not take place, insofar as the contradiction so sickens man that he subordinates the possibility of freedom to it: what is called "freedom against itself". For a free act cannot necessarily take place, otherwise it would be mechanical in nature: a contradiction in terms, according to which a certain 'Spiritualism', bound to the rational soul, thinks. But such a Spiritualism ignores the fact that its strength, if it can be called such, comes from the Earth-bound will, in which an even inner nature manifests itself, which certainly had evolutionary function for man before the birth of thought.

abstract: it therefore ignores the fact that this will, even if it is magically or ritually sollicited according to the learnt , is now a 'force that binds to the earth', as opposed to 'solar' forces: it only expresses that which identifies consciousness with the ego, which is precisely a pro- visory formation of the earth.

Insufficiency of knowledge prevents this Esotericism from seeing the telluric forces, which have been given the cosmic function of giving rise to the lower form of the ego, the basis of individuality, those forces which, tending to conform man again in the direction of the involution that led to the *Kali Yuga,* are now man's opponents. They are urged on and invigorated by the disciplines, insofar as these ignore the extent to which they are now dependent on them. Involutive forces demand the amount of disinterestedness and asceticism necessary for their objective of counteracting the true emergence of the ego: thus cooperating in depth with the process of the human being's humanisation. Which is to say: operating in man as a kind of superior materialism, instinctively averse to the Grail Scic-n- za, which aims to resurrect the "pure will" in man: a will that cannot but be willed outside nature, and therefore outside the ego, i.e. beyond the support from which the ego draws itself as ego.

It is rightly taught, in fact, that it is a 'crea-
to rise from nothing", to annihilate the lower ego, to die in order to be resurrected: which is the meaning of a will that acts insofar as it repels, in the processes of nature, those cosmic forces that still tend to conform it according to an ancient diction: for which will has become nature, appearance a value in itself and the Earth in its finiteness a world to be organised according to a "new" not unlike that to which Materialism aspires, which wants to turn the transience of material experience into a system of life, under the sign of a
"hierarchy" or of an "ecclesia", with transcendent values allied to a dominated material reality: which will never be do- mined, because the play will always be of "matter". For it is the nothingness of that mineral entity of the earth, which is as- sessed as if it were the basis of earthly being, upon which the pyramid of a power can be raised, which, despite

its upward tendency, however, will be the expression of the earthly tension, from which only knowledge can liberate the force, and in respect of which the teaching must be remembered: "My kingdom is not of this world": which does not mean renunciation of the world, abandonment of the field of struggle, but an indication of an obscure attachment to the earth and its semblance, which must be overcome if liberation is to be achieved. It is pointing out of the way of life on the "rational soul", hence on material necessity.

In certain esoteric circles, it is believed that at a given , by an evolutionary impulse, spring of freedom should be triggered by itself, so that man would fatally re-ascend the spheres of the Spirit: but certainly as an automaton, whose will has not freed itself from nature. This is naive, like any conception that sees an evolution or salvation of man as fatal. It is necessary to approach the essence of thought as the mystery of freedom, in order for it to begin to arise as a concrete force: with a sense of the absoluteness of its function, one can proceed towards the point where freedom emerges in the soul as a creative power. Either the rising ego, or nothing, or the centre of what one is, or a decay that one continues call existence: such is the alternative.

The human can be overcome, but only on condition that it is the human being who wants it. Today, very few would have the task initiating such an experience. To them, when the faculties are awakened, the decisive proofs existence can be presented, and they can be reminded at every moment that these are nothing in themselves valid, but only signposts of the limit that is set for the ego to awaken its strength, not to be suffered as such. The essence from which one is eternal is called into being, for which there is no difficulty that cannot be seen as that which must be overcome and which therefore already begins to lose its power. This power returns to the I.

is no obstacle, no adverse power either in Heaven or on Earth, that can be seen as a real limit and therefore can stop the will of the one who knows meditation and its fulfilment. In the face of empty consciousness, the will of the world changes: such a promise is actual for one who cultivates the real technique of freedom. It is a matter of bringing into action a force, which becomes victorious, insofar as one calls it into action, from the centre of oneself; and which cannot function if in its

Instead, it is believed that it can have recourse to support, every habit, every consolation, of the ancient nature. Humanity can be overcome, but only by the man who feels his own superhuman origin as an intimate principle.

In general, however, people today think and act as if the problematic situation must evolve of its own accord: the seekers of the Spiritual themselves behave as if a higher drive, at a given moment, must make the centre of the individual being function and lead mankind to the surpassing of itself: that would be the failure of the enterprise, because something would function as a Spiritual that excludes the real activity of the Spirit, replacing the individual principle, which is the Spirit in action in consciousness. This renouncement of the ego's resurrection and its function as a response to natural necessity explain the present condition humanity.

If one were to identify the inner condition that turns one away from the path of freedom, one would find fear: the subcon- scious force that keeps one within the limits desired by nature. But it is difficult to clarify the meaning of this when one thinks, acts, organises one's life and searches for the Spiritual precisely because of this fear, and when one believes the path to freedom is either heresy, individualistic or exoteric. In this sense, those who follow the Science of the Spirit founded by the Master of the New Age have before them many proofs from the most varied directions of a world that is only "past", necessity, habit, mechanism, , dogmatism, false renewal: in other words, fear. Fear of freedom: which therefore manifests itself in the subtlest form in those , presuming to follow associatively the way of the Spirit, substantialize and materialise its forms, arriving at dogmatic codifications and academic expressions, in which very little flows of the liberating knowledge to which they appeal: whereby, despite the regularity of the terminology and the outward orthodoxy, the work is truly separated from the One who gave it.

For those who already have the experience of pure thought, this in consciousness becomes the element that distinguishes the ego from nature: at all times, it is the foothold for lindt- pendence from every form of anguish and fear that arises.

They come from the instinctive being as incoercible forms of re8erating its power. It is the anguish and fear that now circulate in the air and intoxicate the inner climate of the Earth, and to which, on an ordinary level, people try to react with a thousand forms of escape, ranging from toxicomania to pathological hyperactivity on the outside. Against the psychic chaos that now envelops individuals and communities, those who practise meditation can set firm points of reference. He can strive for calmness, insofar as this can be an objective basis strength for many, but also the beginning of a spiritual work necessary for the world.

The first consequence of liberated thinking is the establishment of a calmness not sought for itself, but congenial to the climate of meditation: an essential calmness, devoid of inertia and tension, arising from itself, as the tonality of the Ego whose life awakens and becomes broader in the soul. It is the basic reality of being and at the same time the inner individual's way of himself in himself: he begins to see objectively the inner world that he previously considered his own identity. It is at certain moments the sinking of being into the foundation, whereby the constraints of par- ties are annihilated: the striving to be, or acting in order to be, ceases, insofar as one is free from the usual acting, in order to be what one secretly is: a condition which - mediated by the liberated thinking - brings about an "acting without acting", analogous to was the presupposition of the ancient extreme-oriental asceticism.

And a state of conscious transcendence and lucid spon- taneousity, which could not be achieved by knowing, for example, Zen metaphysics. To approach it with the modern mind is to go far away from it: it is one thing to know it, quite another to awaken its secret. To a man of our time, whose inner activity is necessarily subordinated to cerebrality, it is inevitable that Zen asceticism, for example, should be reduced to a world of sensations, to a kind of appeasement of the nervous system, which is mistaken for the attainment of 'emptiness' and at most gives rise to a mystical tension, not recognised as such, with an intellectual counterpart: It cannot go beyond the mental, even if it vague representations of the "non-mental", which will never give rise to the non-mental or the supra-mental, as the substance is not even known.

mental limitation of representation that makes them flash into consciousness and conceive them as possible. This limitation cannot be removed except by the "conversion of thought", the technique of which is unknown to traditional doctrines, because they do not contemplate the possibilities inherent in abstract thought.

A superior calm is possible for the moderate experimenter, not as a consequence of inert contemplation, but as a climate for knowledge, as an inevitable background to the inner quest: which has its tensions, its pro- vides, its harsh paths, undoubtedly to a particularly profound extent, but of a "cathartic" kind, in the sense that they always converge towards the transparency of the forces involved in their process. Pain, anguish, anger are no longer felt as such: their motion - which, moreover, now refers to another object - is immediately known. If, therefore, one can be active through them with the same subtle relation of otherness that one was able to establish with the motions of thought, that motion resurrects as a force of the purified soul: calmness derives precisely from this possibility of detachment and transmutation.

Every passion, every emotion, every instinct, reveals itself as an alienation of the 'central being' in the actions and reactions of an egoised nature deprived of a metaphysical foundation, and thus lacking even the straightforward spontaneity: indeed, their being a residue of the ancient spontaneity gives them the power of impulsiveness capable of hindering the Ego's actual expression. In the manifestation of passions emotions instincts, there is a possibility for the ego to collect itself within itself, distancing itself from the motion by which it was previously irresistibly led to feel and alter itself in the subjective impression of pain or pleasure. It can now distance itself by converging into itself, by the will to be the 'experiencer' and not the 'experienced', the one who knows and not the one who goes astray: for this, by resorting to the attitude of disinterested looking, acquired through the exercise of pure observation.

This converging in itself gives the ego the possibility of pure vision. The ego can look at the event, as it does not merge with it. It is motionless in relation to it: it neither knows it nor exalts itself around it, creating an inner space, which is original relationship with being: it creates a "void" in which the forces of consciousness tend to gather, rather than to

precipitate to the usual psychic level. Thus instinctive motion, whether or not it is stimulated from the outside, presents itself free of the sentient-affective component through which the Ego confusedly identified with it: it resurrects as pure perception, which is experienced as vision or inspiration. The Ego experiences a pure phonon, with its own determined character: in which it previously lost itself, altering its function, in order to feel its own bodily constraint, and thus renouncing knowledge of its content. Now the world reveals itself to him through a series of inner contents drawn from impressions that cease to be contusions of the soul bound to the corporeitl: craving or repulsion. The ego can now realise the essence of the forces that begin to move, liberated, at a centre: its self-founded being. Which is to say: grounded in the Immense. Grounded in the centre because it is di8used in the Infinite. There is no other possibility of being at the centre: pain and pleasure resurrect as organs of knowledge of the Ego.

From the possibility of extinguishing an inner activity, insofar as it is already possessed, to make way for a higher essence, emptiness follows. It is not an end, but a means. If one were to turn to such an experience, without already having control of thinking act, one would open oneself up to an ambiguous subcon- scious world, for one would not have emerged from nature. For the first extinction is that of nature.

The control of ordinary thought first leads it to a "silence", which is the precondition for "emptiness", wherein arises that super-individual thinking which, by other means, is realised as pure thinking activity capable of perceiving the inner thoughts and contents of sensations. By silencing the ego and all its echoes, the inner space is made in which the Spiritual flows as pure ideation: this can become the "thought" form of the Cosmos, transmuting itself into imaginative vision.

When such a condition has been acquired and stabilised, so that outer life does not constitute an obstacle to it, continuing in accordance with a necessary equilibrium - unaltered by the supersensible experience - the higher degree of consciousness is reached through the real experience of emptiness: now effectively "negative" with respect to the categories of manifestation and in this sense the basis of a purer perception of oneself. It is the degree of "inspired consciousness" *(buddhi j,* at whose level the

Nature is extinct down to the boundary of mineral life, which remains as the densest layer of the limiting physical organisation, naturally from the lower point of view, the descent of the pure spiritual Principle and the corresponding cosmic communion. And extinguished is the series of images that necessarily mediate the form-independent supersensible essences: form is usually necessary as the garment of pure being, the negative power of the existent, and in this sense the authentic reality: reality of which outer life and the world are negation and inversion, which are assumed as reality. Gradually the experience emptiness demands that what belongs to nature is in that state of non-egoity, non-existence and simplicity, which ordinarily occur in sleep. The degree of imaginative consciousness and the degree of inspired consciousness are possible insofar as outer life, remaining in its normal form, is consciously separated from metaphysical activity and nature is brought back to the state of silence: so that only knowledge can arise from outer experience, every sensory input now being integrated by the inner act, which is its spiritual counterpart. Every sensory perception or every inner movement that is not immediately transformed into knowledge, or that does not arise as an articulation of the ego, becomes destructive for the inner fabric of the experience in action.

Various gradations of the "emptiness" can be experienced, from the first that opens up the "imaginative consciousness", to those that give rise to higher forms of consciousness. More and more it tends towards that "negation" of the extrovert element in a progressive direction towards the interior suprasensible.

le - which is, in reality, gradual reintegration of the original consciousness: now individual. The extinction of the existent, which on the ordinary plane is the path of sleep and death, is instead, in the supersensible, the path of awakening and resurrection: the initiate's autonomous attainment. Whatever connection to nature one has not been able to isolate or objectify, and which is asserted in the fulfilment of that experience, is its deviation or its failure.

In the past, people acted on the body in order to release the subtle principts from it: they subjected it to sometimes painful disciplines, deprivation, ritual positions, and used the breathing technique.

nature to find the Spirit through it. The inner form man, which has reached its present constitution through the expression of the logical-abstract consciousness, can no longer draw the Spirit from nature, but only the sub-conscious, which, as the carrier of deviating cosmic powers, can also imitate the Spiritual, when the constitutive unity is altered through exercises or attitudes that ignore the present relation of the physical and psychic world to the supersensible.

The present initiatory way, as we have seen, demands a pure inner actvity that does not touch the physical being at all and therefore does not solicit even the breath. 's way to the "emptiness", just as nature is led back to silence - which is a path to the restitution of the metaphysical foundation - so the breath participates more and more in this silence, quieting down and reducing itself to a minimal motion, to a point where it turns to extinction, because the pure interior element now tends to follow those subtle paths of the vital body through which the natural being, the breath, normally subordinates the psyche to itself. This is a change of polarity respect to traditional methods, which involve starting from the physical to reach the Spiritual, whereas Initiation today is only possible insofar as the way is first found to be outside the physical conditions and consequently to operate in the perceptible. Any operating directly on the sensitive, whether unconscious or conscious, yogic or mediumistic, is a falling back into nature, indeed it is a feeding animality. Several centuries of the elaboration of thought - even if it is merely reflection - also have a meaning: that thinking realises the element of freedom, through which it has been elaborated, because it alone leads from the sensible to the supersensible. It is necessary not to act obtusely as if such 'thinking', which is also used for the choice of the "way, is an impediment that needs to be gotten rid of.

A lucid annihilation of natural categories and an extinction of breath accompany the experience of emptiness. This is certainly not ecstasy, or a reduction of the consciousness of life, but the opposite: this must be reminded to those who are inclined to include breathing - albeit modified in the manner of a "Western yoga" - in the meditative process: The more this is refined and transparent, the more the vitalisation, for which the ordinary man is required breathe, takes place as an inadvertent consequence in the physical of the metaphysical act: in essence, one is present with the pure Principle.

conscious where the source of life is, of which pure thinking is emanation and abstract thinking an inanimate re8ection, and ordinary thinking this re8ection used by nature, i.e. by that which contradicts the very source of thinking.

The extinction of breath is not to be confused with what may be a Western assumption of the Tantric dd prdnd- ydmo technique - such as may result from an inevitable intellectual notion of the sequence of pirate, *humbhaL:a* and *rechuka* - i.e. an effort to get rid of the breath, such extinction being, in the sense of the Initiation to which we refer, a letting go, a being freed from the vital necessity of breath - without the breath being used, or rather forgotten - as one draws through inner act on the very source of the vital being which in its inspiration is led to feed on the etheric demon- tum flowing in the breath: a source which was once the 'life of men' and whose loss marked the end of the original bcatitude, the loss of the androgynous structure, the beginning of the necessity of death.

Hence, it is evident how the extinction of the conditions of nature and breath, by way of the interior, essentially realises that moment of surpassing the ordinary life limit that men know through fatal trainers, misfortune, illnessor heroic experience: by bringing themselves into moments that draw on non-human ways of being, a new life flows.

IX. The tree of life and the light of the Grail

If one looks at man, an inner being bound to animal functions, born of and struggling with lower instincts, despite his spiritual essence; if one wants to realise the meaning of this contradictory configuration, one would have to cease to argo- ment and understand the transition from dialectic to supersensible experience. It would be necessary to be able to go back to the time when, in a "regular" human condition that conforms to the Universal Law, a Cement of "irregularity" is inserted, something like a "rebellion" against Universal Law manifests itself. One must go back to that point in time when man is not yet a contradictory being.

Ancient traditions and modern Spiritual Science speak to us of an original "golden age", *krita-yuga,* of an earthly Paradise, from which man is expelled: this alludes to a superior type of man, not yet "fallen", whose body is not physical, but etheric and immortal. His constitution is uniquely interwoven with the archetypal forms proper to states of co-science experienced by man in pre-terrestrial phases, which the Cosmolo-

gia that we refer to in this book as 'Saturn', 'So- le', 'Moon': states of life of an identical cdeste body, the Earth.

In man, indeed, the physical form develops from the etheric form as a consequence of the loss of the original im- mortality. This event occurs, at a certain point in time, through the intervention of two types of deviating cosmic forces, designated by Spiritual Science with the names that correspond their function, Lucifer and Ahrimane whose task it will be to bring to extreme consequences the "fall" of man, his terrestrialisation and the correlative loss of the eternal element. The necessity of evil and death is a limitation of the fall, a superior aid: it is produced because the eternal element, however present in the secret being of man, cannot but destroy the altering corporeal life as it simultaneously becomes the support of the craving and of the process of Self-consciousness: a destruction which may one day cease, if Self-consciousness comes to cease to depend on corporeal mediation, having regained the eternal foundation.

In 'Lemuric' and early 'Atlantean' epochs.
man was not yet enclosed in the corporeal, but had an etheric form, not yet densified, not yet fallen into the limits of the "finite", and yet not even perceptible to the senses. This etheric life in which man articulated himself, in the exile of remaining in communion with the Divine, was the garment of his blissful immortality. Through the precipitation and densification of this form, he experiences himself as an exteriority and begins to perceive this exteriority sensitively: of which an imperishable element survives in the ethereal or vital body, which now holds his physical constitution, at a level not perceptible to ordinary consciousness.

The invisible web of the physical world is the etheric cosmos, outside of which the physical is nothing. One can see in the etheric the type of supersensible force of an executive character, immediately perceptible from 11 the physical-sensible limit, as the non-spatial basis of all that is living. Since the failure of man's spiritual vision comes his assumption of the physical dimension as real and grounded in himself, knowledge of the etheric world will be the basis of the future science, where man can divest the cognitive act of the compelling vision of a finite and manifold world: who such an act occurs by virtue of the physical dimension.

of conscious animation of the etheric body. The prerequisites of such a Science have already been given by the Initiate of the new age. The ether of warmth, the ether of light, ether of sound and the ether of life are the degrees of etheric life-being, simultaneously active in man and in the Cosmos beyond the per- vective possibilities of his normal consciousness. The ether of sound has within it the intimate shaping force of physical nature: which at a given moment can be seen as a projection of a "harmony of the spheres" beyond its metaphysical resonance and its limit, which is the silence of all physical resonance. Material substances can be perceived as fallen sonorities of a primordial cosmic harmony that, behind appearance of the Universe, beyond time, persists: when one alludes to the "music of the spheres", one can refer to the function of this aether of sound, animating the etheric body man from a level in itself superhuman. From a more terrestrial degree, therefore, in the so-secret room of being, operates the supernal ether of life.

If one can see in physical creation the precipitated series of sounds of a transcendent harmony, a symphonic ordering of the Cosmos, in which that which, as a "principle"is prior to being is expressed as being, then one can see in each element a certain sound frozen and linked to a particular mode of existence. Every metal, every crystal, every thing, is solidified expression of a certain sound of a sidereal-cosmic nature. From the grave of earthliness, only those who could pronounce the original sound, or name of things, could resurrect them: their virtual unity is present in the perennial Music of the Spheres.

Further on, terrestrially operates the ether of life, the essence of which is secret and far from man's consciousness, precisely because it is the basis of his existence: the essence of immorality, which is constantly being lost, right up to the ultimate test which is death: lifetherefore, which man does not possess and which he can only destroy for the time being, precisely because of the process of his being conscious and his existence, which is dominated by lust.

Because of the possible "resurrection" of the spiritual man after the "fall", the Tree of Life was removed from the gaze and the yearning for him: it preserved from all possible failure, and its virtue was guarded out of space and time, until events were ripe: it is the heavenly force of the ego, through which the tree is preserved.

millennia, kept intact by the Invisible Masters for day when man awakens, so that, nd contemplating the condition of the "fall", the awareness his origin, which is already the movement of the Ego, dawns upon him. It is the force of immortality, the eternal nourishment of life, of which the Initiates at invisible Grail Stronghold are the custodians, who follow the vicissitudes of man from the time before physical time, when in his spiritual body the ether of heat, ether of light, the ether of sound and the ether life are harmonically interpenetrated as degrees or forms of his blissful being.

At a certain point, as we have already mentioned, deviating forces intervene in this process, which are given the power to act on man, so that he turns his will away from the transcendent essence and binds himself to the "object" through craving and blind identification, which gives rise to nature and the sensitive relationship, the identity with the "finite" and the conditions of opposition between the aspects of the finite. The physical experience being will become the limit within which man will feel himself in opposition to the world, which will gradually become more and more objective, he will always experience himself as "subject".

A consequence of the initial infusion of Lucifer-Ahrimane can be seen in the beginning of the separation of the primordial andro-gynic being into two sexually differentiated beings. The man, having lost the possibility of the original etheric constitution through the transition of his bodily being to physical density, must split his outer constitution, i.e. the vital-physical garment, into the male and female forms, since he no longer has the power to generate his own kind from within. Now that he identifies himself with this physical vital garment, due to the loss of the supersensible potential needed to feel the otherness of the physical, it is inevitable that he should operate from outside the projection of the generative archetypal force, which, now transcendent to him, can only use the physical germ to operate within the assumed limit: thus reproducing its necessary form, in the mystery of the maternal womb. From the outside", he must now operate the reproduction of the human being, through the reuniting of what has separated into the two externally complementary polarities and from the depths, tending to reconstitute the primordial unity. The impulse to recreate the superhuman harmony is thus experienced as human love. This aspiration, in which the nostalgia for original unity and the bliss that is congenial to it continually emerges, always falls in the

world of the senses, until man finds the essential dementum that, free of the senses, opens the way to the ultimate meaning of the enterprise: the Grail.

In fact, the misunderstanding will always be the attribution of 'bliss' to an act which, taking place as sensual perception, should only result in knowledge: which alone could arouse bliss. In other words, bliss belongs to interiority in itself independent of sexual DNA: erotic attraction does not belong to sex, but to the soul, which is therefore a-sexual. The exaltations and variations of sexual pleasure are merely the deviation of a joy, pure in itself, towards perceptions which, in their objective process, do not demand it, and which are therefore always altered in what they essentially are, so that moods are bound up with them that are deprived of reality and therefore falsify the whole of life. From the various forms of exaltation of a perception, which is always the same, we derive the various ways of yielding to the erotic instinct, which has in that perception only a pretext, outside of its true content: which would require a completely different motion of the soul.

Any dependence of soul life on sexuality, in for-
but of imaginings, cravings or sensations, is but a detriment that a seeker of the Spirit cannot but experience, in order to overcome it. Dependence is the error, hence the "sin", in that a hierarchy is altered: the forces of the soul are bound to a perceptible fact, which is indeed necessary to nature, but does not demand consonance or service from the soul, but demands - for man's evolution and liberation from natural necessity - to be experienced through pure inner activity for what it objectively is: This alone is its resolution, as is the resolution of every sensible datum, which remains phenomenon, nature, brute sensation, until the inner act integrates it.

For those who follow the path of initiation at this time, it is of decisive value to know how the androgynous power permeates the inner being of man: this inner being knows nothing about itself except through the mediation of the etheric-physical body, which is precisely that which, having undergone separation, manifests the duality of sex. The secret of the ero- tic experience can only be understood if we know where

need for heroes really arises. A teaching of his to whom we refer as the Master of the New Times gives the key to understanding the problem. The duality of the sexes does not concern the inner man, but only his vital-physical garb, to which, however, he mistakenly identifies himself, to the point of feeling a male or female nature as his own and existentially determining. Moreover, from the point of view of occult typology, the etheric body of a man is "feminine", just as the etheric body of a woman is "masculine": and if we consider that the etheric being is that which gives life and continuous form to the physical body, we can understand what the true basis of the attraction of the sexes is, and how the deception of every sex deviation consists in believing that we are grasping something on the plane of sensual perception, within certain necessary limits, which is only of value as an inner perception: One continually tries have it in a sphere from which it can never arise, and thus tends towards further forms of the same illusory experience, which each time ends in disappointment, only to be rekindled again and again as illusory.

With regard to the dual polarity of sex, expressing an etheric-physical op- position in the very constitution of the individual, it must be said that its spiritual resurgence is conditioned by the possibility of independence from formal duality and, at the same time, by the rediscovery of the primordial synthesis: which begin with liberated thinking, arousing the original light of the etheric body. As can be seen, only Initiation can rightly give way to a process that is inapplicable to any intellectualism or psychologism, because in it converge simultaneously forces transcendent order and instinctive impulses, so that human nature is every time diverted animality. At this point, it must be remembered, with regard to the theme of the "cadaver", that not whole of man's etheric being is involved in the infiuence of Lucifer and Ahriman. A higher function is preserved from Luciferian seduction and is symbolised by the Tree of Life, fruit of which, as the myth tells us, "fallen" man was prevented from eating. It is the ether of immortality in which the possibility of man's reintegration has been enshrined for millennia, and which is restored to him by the Solar Being of Christ. Illuminated by spi- ritual enquiry, the perennial content of the myth reveals how this restoration is only possible if man freely works towards the re-integration of the hero's involuted energies and independence of the

the androgynous inner being by natural necessity, which is ultimately the transmutation of the will committed to nature. The secret of this rectification is the very secret of the Grail-taking. To this is called the seeker of this time, who feels the responsibility of supersensible knowledge as the task of radical liberation. For this is the mystery of freedom: that the task, as victory over lust and death, can fail. And failure is ine- vitable, when the lust for life is repotentialised precisely through new forces of individuality without orientation: as is happening.

When, in the myth, reference is made to a "Fountain of Youth" and to the reconquest of the "Tree of Life", this alludes precisely to the undertaking whereby the aether of life can flow back into the constitution of man, who likewise neither flees from nor is submerged in sensible, but experiences it with pure inner forces. One can recognise in this undertaking - which takes place in the in- visible, as a series of inner acts - that which opens the way for the Initiate to the Holy Grail: whereby he encounters the true Guides of humanity and begins to be a creator according to the Spirit.

In the knowledge that is awakened through freed thinking, man can approach the Tree of Life again: the birth of pure thought is in essence beginning of a transmutation that works at the roots of yearning and simultaneously is the new flowing into the soul of the ether of immortality. It is the wood of the Cross, which rejuvenates and blossoms: it is the fulfilment of the initiatory event towards which all traditions of the spirit strive, even when in their doctrinal formulation they do not bear the connoisseurship and do not reveal that the fulfilment is actually an access to the Holy Grail. Indeed, it must be emphasised that any initiatory preparation is inauthentic if it is not carried out - albeit unconsciously in the preliminary phase - with a view to such an event. Every asceticism, or inner discipline, at the level at which it takes place, is connected by mediations relative to its degree, with the content of the Grail, if it is not a subtle way of rationing human egoism. The Grail vision is the foundation of human reintegration: its character is essentially Christic. But it is not necessary to presuppose such a character in order to realise it: even if one knows nothing about the Christ, or calls him or her a Christ, one does not have to be a Christ.

me by another name, the right experience transmuting leads to It.

The symbol of the Holy Lance, rightly understood, can si- gnify the twofold aspect of the feat: the weapon that fires is the same one that can resonate. The lance which, wielded by the impure knight, produces pain, sickness and death, is the same lance which, wielded by the knight without blemish because he has no fear, brings forth life, heals, gives immortality. It makes the one who uses it unconquerable, because of the virtue that makes it deadly and healing at the same time. Similarly, 'individuation', which arises as the principle of annihilation of the original light and as a continuous impulse towards death, is the same force which, once liberated, resurrects as the centre of light and source of life. The "pure will" aroused by thought-libero-sense becomes the healing force in man's soul: it works like the "holy spear" that heals the wound that cannot be healed by any earthly medicine: the experience of the senses is permeated with the flowing light of a thinking that is no longer shadow, abstraction, but life.

The executing nature that produced the minerals, plants, animals and humans, ultimately gives rise in consciousness to the at- tiveness of thought, which is capable of receiving these forms of creation in a renewed way. It can be said that, as the final end of the process of *natura naturans*, thought arises, but behind thought is the ego. As long as thought re8essively thinks, it is a guise of nature, which appears precisely in that guise. We have seen that only when, through concentration of the kind described in this book, will is injected into thought, does this thinking will begin to be independent of nature and, being independent, can truly know beyond appearance: the overcoming Ego of nature comes into action. The Logos as individual power begins to penetrate the world.

An esotericism that ignores this course of "knowledge", which can be intuitively grasped if one is able to look at the essence of the great series of symbols and myths without passion and intellectualism, cannot lead the seeker of this time astray: he must be subjected to this possibility of deviation, for the choice of the right path is the living act of the ego, of the free man. The meaning is ultimately this.

I am: the vicissitude of nature unfolds in a state of sponta- neity and brings man to a point where the antithesis between the ego and nature itself arises. This is where thought arises, but almost as a product of nature, even if it is clothed in the initial, re8ected activity of the ego. Because of the inevitable identification of the ego with its initial support, it basically happens that nature gives itself the form of the ego, subtracting it from the ego: this is what is ordinarily and generically called egoism or ma- terialism, which is a 'being-for-the-body'. An inescapable condition until the ego is given an extracorporeal support that responds to its metaphysical being. This support is initially the etheric body created through freed thought, which is such insofar as it is extrasensibly active in the ethereal sphere. Through it, the "resurrection body" begins to form and ego summons the power of immortality its further work.

The knowledge of the domains of nature that man acquires by virtue of thought is part of what can surpass nature, but is still immersed in it. Here man has the consequence having known the fruit of the "Tree of Good and Evil", but he is still cut off from the possibility of accessing the Tree of Life, that is, the reintegration of the original being. The work of the Universe, interrupted by man, by his "s fall, awaits - so to speak - to be brought to completion by man, but to the extent that he can do so, not by an impetus foreign to him, but by the decision of his own li- beration. In his free being, the Spirit again flows as a force. And it is precisely at this point that the higher being is born anew for man: that which he had only contemplated, without being able to identify with it, when he was in the Paradise.

If man turns to the scenery of the world with the knowledge enlivened according to the method indicated in this book, he no longer sees an extraneous and abstract nature that provides him with feelings and at most aesthetic emotions, but now the mineral world, plants, animals, arise before him as a projection of an existence that was once contained within him and now demands to be reunited with being for him. A li- berating correlation arises between the rhythmic motions of the animic-vital being and Creation: which therefore ceases to be an external world. In the di- verse phenomena he recognises presences of a harmony univer- ses that resonate revelatory within him, if he knows how to be "silent":

resonate evoked from their original centre, in the secret of the soul.

Penetrating the occult nexuses of earthly life, thanks to the
Through "pure observation" and contemplation of what arises in him as a consequence of it, man goes beyond the level of physical knowledge: in moments of asceticism he begins to perceive the radical thoughts of creation, the Archetypes that arise in him as fabric of being paralysed in parveniences. This "cosmic thinking" becomes in him the liberator of all thinking that ever again tends to bind him to his usual egoism, to the necessity of his suffering or his enjoyment: it broadens his vision and sets him free in contemplation, insofar as it can flow through his soul with the power of impersonality that is proper to him. Opening oneself to it, the ability to wait with calm receptivity for the flow of cosmic thinking, is a condition that is prepared with long and tenacious dedication to the free-thinking of the senses, with always finding its light and transparency, beyond all insistent human suffering.

The act of knowing, which, free of abstractness, opens up in- terity to cosmic thinking, is an event that simultaneously takes place in the soul and in the heart of the world: it concerns the expected orientation of human history. It opens the way to freedom and to a human order that reflects heavenly order, rather than thousands of moralising books in theological, philosophical or political form; much more than the series of ethical-religious norms that have become devoid of inner nourishment. "Only when a man has realised that he belongs to the whole world, that his ego does not only lie within the confines of his physical being but extends to the sun, the stars, all the beings of the earth, and that within the confines of his skin, his ego only creates an expression; only when he has recognised that he is thus woven into the whole of the world, can he have a concrete sense of the admonition *know thyself.*

As consequence of the "fall", man has gradually experienced consciousness and individuality, independent of the Hierarchies that sustain the world and in this sense escaping their influence. He adheres, with blind im- medesimation, to the etheric-physical being - the original form of his immortality - more profoundly than if the light- feral influence had not acted upon him: through his identification and the consequent loss of the primordial consciousness, he went undifferentiated.

viduously, imposing on the animic being the form of ego and in that form deluding itself to recognise itself.

Man would have remained a pupil of the spiritual worlds, had not his "I" adhered to the physio-psychic guise through luciferic in8lux, beyond the extent permitted by the original *dhar-* mn. In allowing himself to be "tempted", he really did evade a Law: in a certain sense he broke it, thus laying the foundation for becoming an autonomous entity, operating by means of impulses arising within him: from these he could one day distinguish what is the Spiritual altered in nature from what he can draw freely from the intact inner Principle rediscovered.

If man had remained a pupil of the Spiritual World, he would not have 'fallen', he would have developed a faith gradually transmitted to him by the gods, but without actually possessing it. Just as a child imitates attitudes that are taught to him, repeating them faithfully, but without being the author of them, so man would have had separate dominion over his psycho-physical nature, without alteration or contradiction: by interpenetrating it with the power flowing within him, he would have known neither separation, nor struggle, nor aversion, nor egoism, nor even sickness and death, but he would not, as I, have been an individually free being.

The whole human history is for the self-conscious birth of the-
the Ego: which begins to develop its freedom, opposing the original *dharma*, and thus can no longer nourish the nature of spiritual vitality, nor have from it the right support for its being. Cut off from the supernal stream of life, the psycho-bodily being will bring to him the necessity of death: that will be the great contradiction for ego, for it retains the memory of immorality in itself as a dark impulse and yet - ego, which cannot yet recognise itself and cannot stand up for itself, but which identifies itself with bodily being - feels that must undergo vital annihilation. In the nature that has been cut off from the stream of immortality, along with the forces of death, will act the impulses that, as an altered memory of the original con- dition, will bring man back, sugge- ing him inferior faiths, dependence, superstition, fear of libertl-ousness, the search for a Divine to whom he can transfer his responsibility.
sibility.

Luciferic in8uence has made man a being endowed with self-decision, who has prematurely developed in himself powers of self-knowledge, which have therefore not presented themselves in their regular aspect, but in their deformation. Spiritual Science teaches that the lafi-yugd is that "dark age" in which the ultimate consequences of original sin are manifested, from which man has therefore been freed by Christ: It is for man to realise that this deliverance is already taking place and that a new power is within him and that he can now with "I", that for whose realisation he has hitherto turned to mysticism, yoga, religions: the power which he formerly asked for from "something else", he can now ask for from the centre of himself, not from the soul, but from the Spirit. With ego, before soul, he must open himself to the Logos.

The secret consists in realising the presence of a Force, springing from the inner being that previously asked for support from elsewhere in order to be. More could not be said about this. Man's ego, in the contrast between spirit and matter, in the exercise of the choice between good and evil, having begun the experience of freedom, has now reached a point at it can positively implement freedom in will: it can activate and bring into new creation the Force of origins which, at the boundaries sensual experience, awaits him. He can also consciously perceive how this recreating Force was founded on Earth by the Christ with the sacrifice of the Golgotha. What comes from this event, however, is nothing gratuitous or automatic: it is a fact that only the internally aroused freedom can make its own: only the I who is at the centre of being, can implement the Force that flows from the centre of being. Man is free to reject this possibility: freedom is freedom insofar as he can also reject his own actuation, but the force that inevitably manifests itself in such a rejection should not stop , by being subjected to new savages, new dependencies (changing dependency is not liberation), but should experience itself to the point of expressing its true content: which is creative freedom. For nowhowever, man rejects the positive possibility, and perhaps this is meaning of his current history.

If liberation and resurrection were something pre-seen, something fatal, external to his decision, libertl would have no meaning. But men today, caught up in a mechanical vision of the Universe, transpose it to the metaphysical and in-

They consciously dream of a salvation that, in any case, from whatever direction, by a kind of transcendental automatism, should come: even the most provided for await a solution that comes from outside. If this were the case, deliverance would have no value, because, arising from a gratuitous providence, it would have no relation to the Spirit. For there is no salvation or reintegration that must not begin with man's decision, for only to such decision can Grace respond. What is needed in the present world situation is the intervention of free beings, who, knowing the value of the sensual sphere, know how to arouse in themselves a will capable of reaching the boundaries of that sphere: that is where the rectifying force alone can reach. To this the technique of 'sense-free thinking' is the way.

Every other way, as we have seen, is nothing but a longing for the world, a secret attachment to what the senses give in the form of appearances. Such craving, such attachment is what today even takes on the disguised guise of a spiritual quest. The confusion in this regard is such that even seekers of the Spirit can be deceived. This is also why, with respect to the c6missions posed by the current "way" to the Supersensible, it must be said that contemporary humanity is already lagging behind. Freedom is bound up with the contingencies of everyday existence: it slipping away from man.

The urgency for such thoughts to be thought can be seen, if one feels that the present moment and the years before the end of the century are decisive for future mankind. One is not aware of this, just as one is not aware that the conditions for a resurgence are nevertheless present. It has been shown how, with the normal means of thinking and willing, educated in accordance with the Science of Spirit, the man of the present time, precisely because he is a "child of time", can lucidly ascend to a broader consciousness and thus find the source of life within himself: he can recognise the power of the Logos that awaits the end of the earthly deception.

Nothing can happen gratuitously. Whoever awakens within himself the pure will of meditation can encounter the essential reality himself and the world and recognise that Christ is the bearer of this reality. The human being, who has been altered over the course of time, can be healed by the power that Christ has germinally restored to him, not through what is narrated about him.

or theologised, but because of what He has accomplished in the reality of the Earth.

Gradually from one age to the next, error, lies, sickness and the necessity of death have come to pass. If, through the consecration of a few, the power of the Christ, cc- me the essence of the Higher Ego, can be instilled in the individual, these negative forces, on a new ascending path, will be transformed into higher faculties. It will be known that by their formation the history man has unfolded: in them Ego realises its eternal essence. The qualities which, by altering themselves, continuously feed human error, await to be restored to their eternal dimension. Such is the meaning of the blossoming of the Tree of Life.

Just as Luciferic seduction man has been led to the lower qualities that are mistaken for "the human", so will the Christ impulse in the soul, as the very impulse of the free act - for in every motion of inner freedom such an impulse lives - be the flowing force of transmutation. Selfishness will be transformed into individual power of dedication, sickness will become the germ of a higher health. And when death will gradually be taken on as a darkness which in new forms of the soul demands its transcendence, then it will be the principle of Resurrection. Dying will no longer be the ineffable meaning of Life. And Death will be the first solution of rhythm, for a return to the supersensible homeland: then luminous transmu- sion into immortal life. Again the Tree of Life will blossom man.

X.

If, free of dialectics, one looks at the world and observes how one's relationship with it arises, one finds that what comes to consciousness in immediate form, the continuously perceived datum, is devoid of cohesion, just as the series of perceptions of the inner life appears devoid of cohesion: unless thought comes into operation.

Thought is first of all itself part of the series of immediately given "existents", but, if one comes to observe it, can reveal its flowing synthetic process: it emerges as a datum giving the essential cohesion of itself: at the same time, it gives the world, which, insofar as it is immediately perceived, is devoid of it.

In the series of what is existent, if nothing is yet known about it, therefore, one has an 'existent':

which the individual himself collaborates in creating;

ó) who, oBringing him his essence along with his existence, reveals his laws to him;

c) that he oflre, if he so wishes, the connection of every possible series of perceptions, external and internal.

Such is thinking, if one knows how to observe it.

2.

Until now, thought, through the paths Culture, Philosophy, Science, has turned to the existing man, to the world, to appearing, to becoming, without perceiving in itself the relationship already in place with this world, with this becoming. It has become less involved in images and in reflections on the existing, i.e. in an im- posibility of perceiving that it already possesses it from within, being, as a thought abstract, devoid of life. The imminent possibility man, which is connected with the possibility of a new course his History and a rectification of Civilisation, is the resurrection of thought from inanimate re8essity: the possibility him experiencing thought, up to the perception of its existence, as the essence of the world.

If one comes to observe the process of thinking, the inner "space" in which thoughts identify themselves is revived in the consciousness, while in a universal, self-transcendent sphere they have their principle, or super-formal being. This emergence of thoughts from a "universal thinking", as well as the deformation of its laws which man continually perpetrates through brain organ for the use of an "egoity" that tends to express itself in thought, is not usually known.

By giving rise to a course of thoughts, one does not determine in advance what connections should occur between them: this would itself be a course of thoughts. Consciousness, when aroused, causes the synthetic series thoughts to unfold according to their internal dynamics: their essence being immanent in their content: which alone objectively connects one thought with another. Liberty consists in the capacity of the ego to will in thinking: its supra-principle.

individual is awakened by the perception of the essence of the pensare: normally ignored.

With conscious thinking, one has not only existence, co- thought, but also essence: not only the individuated, but also individuating force; not only becoming, but also original being.

4.

If its principles operate in thinking, they cannot be subjective. The principle that for the external world must be sought through investigation, which is thought, is immanent in thinking itself. The demonstration of this is the experience one can have if one is able to let the principle express itself according to its being. It is the experience of meditation.

The principle is the essence that can be had, not pictorially as a recession or dialectic, but as pure content, with the same immediacy with which the physical senses perceive the external world.

Then you have the essence of the world.

The world given by the series of disjointed perceptions can reveal its original unity in the essence-thought. The concept which, through concentration, arises in the interio- rity imbued with incorporeal life, reveals itself to have originated in things and to belong to it as the perception arising from its ap- pearance.

The concept, which, as a freed thought, goes a perceptible perception, manifests itself in the soul as an independent element in its objectivity: it is united with the perception, giving it fulfilment, as the essence of the perceived object, which, however, does not appear in it. In this, it manifests itself in the form of a set of finite elements and motifs, which can be perceived through discontinuous sensations. This discontinuity, which depends solely on the temporary human sensory organisation, is overcome by the connecting virtue of thought, which, insofar as it can perceive itself, can perceive the essential contents and their synthesis.

The very essence of things arises in the soul and, accordance with its objectivity, unperturbed by psychic interference, it can come into perception. In experiencing living knowledge, the Initiate knows that there is nothing inaccessible to the

inner experience, if he gives rise to the encounter and synthesis of the two forces that arise in him from two different directions: thinking and perceiving: which are certainly not the thinking and perceiving contemplated in the abstract gnoseological schemes, but rather the two elements of supersensible knowledge, restored to their pure function by the meditative discipline. If man did not exist, the scenery of the world be meaningless: it would be sleep and darkness: no knowledge of the intimate content of things and beings would be possible, since there would be no vehicle through which that could be realised as reality.

A knowledge that is the living synthesis, in itself impersonal, of the inner and outer poles of being, mediated by pure thinking, is not foreign to the world. Going beyond the closed subjectivity, it arises as a living element necessary to the economy of the world: simultaneously concerns the individual and the affair of the universe in which he is included.

Today, a further rhythm of world history, in a cosmic and transcendent sense, is only possible if, by a free decision, this kind of knowledge takes place in man. The event begins in the soul of the experiencer, he knows how to will it, beyond the limits of the ancient spiri- tual nature.

The new human cycle depends on the individual decision. The knowledge referred to cannot be realised through national or dialectical thinking, but only through the activity of free-thinking. It is not only the germ of individual liberation but also the initial substance of the Gosmos.

6.

In this 'solar-knowing', which is for man a living within himself of the creative thinking of the Universe, an event takes place that could not occur in any other of the states of manifested being: the becoming of the Cosmos projects its own being against itself in the individual inner act. Where one does not see

If such a projection were to be rectified, the universe would remain unrecognisable, continuously paralysed in its extroversionThis is how it remains for abstract thought: interpretable according to the indefinite series of dialectics and knowledge, sentimentally translatable into all possible mysticism as the image-dressing of a 'divine' on which one considers oneself dependent and on which one continually shifts responsibility.

7.

Living' knowledge is the first form of restitution of the original reality. It requires the activity of a thinking that is freed from the physical-psychic conditions: which in this sense is something more than mere thinking: it is a synthesis of the powers of the soul.

The thought-essence arises to the extent that it is not disturbed by arbitrariness: it can only act when the inner space in which its is manifested is made terse, while it is its presence itself, which, being aroused, creates such a space. Now it is the autonomous current of living.

He who allows pure thought to act within him comes to contemplate ideas in their metaphysical birth and learns that in their birth there is no transcendent will at work, nothing external to him to which he must conform, but that they arise as free essences from the spiritual sphere in which he is rooted. Insofar as he freely opens himself, they act in him as inspirations, as shaping forces, by virtue of their con- tact, penetrating the psychic world by their own power and seeking the way action, the implementation and form of which therefore depend on his creative capacity. Their moral sense arises after their being in him, not before. Moral is their result, not their origin, which is supersensible.

8.

Pure thinking brings to the experiencer the first experience of freedom, beginning by eliciting a conscious distinction between the sphere in which the soul is subject to both

exterior than interior, and that in which it is a luminous entity where all thinking and all willing arise as self-determinations free of psychic, logical or moral presuppositions. It is the initial element in which the free being is articulated, which can see the becoming animus-physical nature as other than itself: it is the support for the expression of the higher ego.

With pure thinking comes the activity of the ego, independent of nature, but operating at the fulfilment of sensible experience, otherwise destined to remain an end in itself, i.e. error, the food of everyday existential consumption.

The initial task is to rectify thinking: to make it autonomous, freeing it from psychic influences and from all ties to the corporeal world, until it flows according to its essence. This discipline entails, without right determinationthe action of a pure will. One wants out of one's nature, for one wants in thinking. It requires a firm insistence and a calm capacity to wait, which can only come from absolute dedication. Thought comes to manifest its objective force if it is first made to converge by pure attention (concentration) on an object or theme: later it comes to perceive this objective force in the vivified concept with the same receptivity with which the senses perceive the physical world.

The physical world transmutes before inner being that arises as the contemplator of thought. The power of magical ideation comes to assume the function that the judging intellect normally has, if the inner object is allowed to arise by its own force in thinking: it reveals its own principle in the soul.

10.

It is decisive for the man of this time to turn the powers of observation developed physical investigation to thinking. A characteristic feature of thinking is that it cannot normally be observed as an entity of the external scenery or as a movement of psychic life: commonly, when we

considers an object, this engages the thinking consciousness, so that one can only know about one's own thinking - if this is intended - at a later time, when it has been dissolved by the object.

Thoughts must arise in order to be observed. But this observation is only productive if one is able to have a "synthesis" of thoughts before him. A true thought is always a synthesis: it is an idea. The experience of such a synthesis gives one the opportunity to know the supersensible entities that live in the thoughts.

When you turn your thinking to an object - and now the object is a "synthesis" of thoughts - you cannot think of yourself. Since, however, such a synthesis is desired, not being able to think of oneself is the beginning of inner independence. In effect, independent is 'I' that begins to arise, insofar as the ordinary 'I' is silent.

Feelings and impulses concern the individual, as a subject enclosed within egoic limits, not the world. Pain or pleasure arise from subjectivity, and this is continually projected onto the world, onto beings, onto events. This prevents one from truly knowing the world, from experiencing it in oneself, from finding oneself in its foundation, which is the secret of the ego.

One forgets oneself by thinking, because normally, only in thinking is given the possibility of being outside the subjective limit, of not worrying about oneself, of immersing oneself in the 'other'. But since this forgetting is intentional, the silent text of forgetting emerges.

• The seer not seen, hearer not heard, thinker not thought, the knower not known: outside of him there is no other seer, no other hearer, no other thinker, no other knower: he is your *àtman,* the immortal, eternal ruler' *(Brha- dàranyaka-upanishad).*

11.

The ego, as the instigator of thoughts, can truly never be thought. Whereas thought in every point of its

It can make thought independent of itself, it can make thought independent of itself, provided it knows how to let the series of thoughts flow in front of it with the same spontaneity realised by its consciousness when it is totally directed (as in con- centration) towards an object, for which it thinks: the thinking person is disempowered. Here, a higher type of consciousness is given as possible, which is by virtue of its living realisation on this side of the thinking series. It is the 'I' that concretely begins to exist. In order to be, it now has no need of opposition, it has no need to lean on either the physical or the mental: it has activated its force through thinking, and precisely because thinking now flows before it according to its own law, it is independent of it. He has no need to lean on thinking.

12.

Who in me is aware that I exist 2 " I ", I say.

But if I existed only insofar as I had a consciousness of existence, my existence would mutate without distinction with this consciousness, nor would the need for it arise in me. It is necessary for me to establish that the person who posits a consciousness of existence is the same person who can doubt its existence, or deny objective validity to the thinking he uses to express such a thought, or dialectically pose as a self-conscious principle without actually perceiving himself as self-consciousness, or ultimately call himself 'I' without actually experiencing himself as such.

Someone, unheard in his essential saying, but potentially at the centre of consciousness, suggests to me that I exist, but at the same time makes the continuous act of my existence his own, extinguishing in inner mystery my identity that is his identity: and this I perceive in thinking, in thinking that is liberated.

I think, then I know that I have thought, then I think that I know that I have thought, but these consecutive thoughts present themselves to me as separated by very thin intervals through which a connecting force acts, binding the acts of thought to each other. And the being of thinking.

Despite every new thought that arises, the essence of the

thin intervals is the true thread of thought: they exist for the rational consciousness only insofar as I can think of them in their negativity, when they are no longer.

If I come to perceive thinking as a flowing force on this side of all discursive expression, that subtle pictorial life which lightly aired in the consciousness, subtending thoughts as never-fixable flashes of its light, can reveal itself and suggest to me as a further "way" to silence: it is the connection interval with interval, or the "duration" of the single interval. I know that, insofar as from an essential source someone gives rise to the making of the continuous wave-thought, I realise consciousness of myself and recognise myself as thinking; but at every point in which I see myself as "I", a thought-wave has again come to give me consciousness of this. Continuous waves of thought give me the possibility of knowing that I exist at every point in time: and every time I come to identify the origin of the thought-wave that sustains the consciousness of the 'I', a new thought arises from that origin. This is the continuous point in which one can turn from the moment to the Eternal.

Insofar as a nense has flowed into me from the essential source, I can recognise myself as "I": I am thus born as the co-science of me at the moment in which thinking takes form. And since it has meaning for me only insofar as it has penetrated into consciousness, that is, insofar as it acquires "individuated" form, the task of grasping the "individuating" force implies the further movement that frees thinking from the "individuation" that is necessary for me to say "I".

In the moment in which I turn to the source of thinking, I essentially carry out a movement that is already an act of I intend to find again, so that I am reconfirmed in the condition of someone who, wanting to reach the centre of the circle and not being able to make use of anything other than a centrifugal energy, is continually referred back to a movement around the circle. The task is to will the movement, according to the source of the flowing will in thinking, insofar as thinking is directed towards a point of the circle, a theme, an object.

13.

Every mediation of thought to itself, thanks to the con-
consciously operated subjective thinking, re-

It sends to a pure conception "which is of itself" and which can only be perceived insofar as, since the normal support of the sensitive consciousness is no longer there, it can nevertheless subsist in relation to it according to the awareness acquired in the knowledge of the sensitive.

The value of concentration at this point can be clear, integrating the dynamising function that the logical-mathematical attitude physical investigation has for thinking.

Further still, the inner process of perception, by containing the past and the temporal future in the spatial present, can enable thought to follow the intimate motion of its own intuition in it, so that the creating essence lives on through it. In order for this to be possible, thinking must first be re-educated according to its higher nature, freed from the need to mould itself solely according to sensual impressions or the needs of the psyche or the deep layers of ethnic phlegm.

The thinking activity which, denying its own essence in the form imposed on it by the series of emotions or series of attractions, flows unrecognised into the interiority, at a certain point consciously decided upon, having arrested this dissipation in which the temporal consciousness takes place, becomes the rectifying force of the mental. The mental comes alive with its warmth and light.

By realising an order arising out of the exhaustion of dialectics, one can discover that, prior to this integration, one had never really thought - one has the feeling that thinking only begins now that one can consider the sphere of sensations and abstractions as 'other' than oneself. Previous thinking was almost illusory, it was a following of concatenations of words that presented themselves as thoughts.

14.

11 dialectical thinking can initially be a "direction" towards conscious thinking: they do not in essence constitute a duality, as the intensive gradualness of the same force can be detected between the two.

If the series of thoughts is allowed to flow - first by referring it unambiguously to an object - the intensiveness is festive, as it can be traced back to the source: the process

itself can be contemplated. But the one who contemplates it is the Ego. The task at first cannot be carried out directly by acting on the thinking itself, but by engaging the thinking in a univocal act that involves the manifestation of its secret energy. At a later stage, attention can be turned solely to the spiritual content that has thus manifested itself.

15.

When one observes the world, one can gain knowledge of its becoming, but the thinking with which one approaches things remains unknown, since it is the continuous image-guise of their knowability. If one comes to observe thinking, one can have thinking itself, but at the same time knowledge of the fibre-identity, never before experienced, because now the knowing energy is of the same nature as the known object.

It is an activity that knows itself in its own dynamic moment, before the abstract paralysis: through this activity, thinking no longer lives6 as the dress-image of an object, but as an entity in itself. In being restrained from descending into the sphere of 'reflection' and yet being , thinking manifests its cosmic reality.

16.

As pure thinking blossoms, one can know of it as soon as it has life in consciousness: it must , for one to know it. In knowing it, one lives in it.

Whatever thinking about one has, there is for the experiencer the continuous task of knowing the unknowable: knowing which in turn is unknowable and becomes knowable through a new knowledge. Unknowability which, in its punctual recurrence, continually marks a higher limit, which is the threshold of the Absolute.

Observation of this phase entails, among other things, the resolution of the speculative dualism of being and thinking: it becomes clear that one was not before, as one mistook being for the continuous response of the consciousness to the series of sensations: one mistook being existence and contrasted it with being.

posed thinking, the dialectic of this being. Now one realises that it is in thinking that is resurrected: being is thinking.

Whereas normal or "reflex" thinking can only have an image of creation, i.e. a reflected repetition, pure thinking is itself born as a creating process. By opening itself to the current of thinking and accepting the thoughts as living, so as to be in them, it operates according to the cosmic rhythm that operated at the basis of the world that appears "made", -became". In freed thinking, the essence of the world , resumes its work.

17.

One has pure thinking when one allows an autonomous thinking activity to flourish in the soul, which the mere reflexive relationship with the sensible cannot arouse and which, however, has its own intensity of life. Surrendering oneself to this thinking, one feels its essence arise within oneself. This is identical with inner source of being, so that one seems to be born with it: to have in it the pure beginning of one's being.

18.

Independent automatic brainwaves and arbitrary associations, I can concentrate on a pure thought content and, later, abandon this content and allow the thought-force to act as an inner current of life which, although it manifests itself in me, does not arise from subjectivity, but rather draws it down at its own level.

I can feel that it is not I who think, but that the super- event of the Universe manifests itself in me as thinking: my will gives rise to a process within my inner life which continues the process of the world. In the soul, the process of the world resumes its movement through my **own** initiative. **Only now,** when thinking is manifested as an og ogif- vective phonon, the ego is independent of it and can converge within itself, in

insofar as it experiences the identity of its being with unified thinking.

Whoever wants to ask what mission of man is, can at this point have an answer: it will not be dialectical.

19.

In the concentration, the thought is directed towards an object, until pure ideation is active: further on, the object is removed, while the aroused ideational content remains: thus the thinking £uire reaches transparency. There is now the rhythmising, or blossoming, of pure thought, along a continuous succession of eternity in the process of , with the need to be an "absent" witness to the process, a silent knower of transparency.

One experiences that the suprasensible world tends to manifest itself as thought-force in the soul, but is hindered by egoic narrowness. One has the sense that the urgent force at the threshold of consciousness is the principle of reality.

Pure thinking is the first conscious manifestation of the supersensible Reality.

The soul perceives it just as the eye perceives colour and light. Just as colour is a datum of the sensitive being to the soul, so pure thinking is the giving of the supersensible to the soul's further life.

At a given moment, the secret is to let the process take place by itself, through the acquired stability of contemplation. In the still silence, a rest is given, which is the basis of contemplation, while the "relationship" between the contemplating and the contemplated is a fabric love that works as yet unknown.

20.

Through the possession of concentration, one can come to allow thought to arise of its own accord, unadulterated by personal interference: it expresses itself according to its own principle, while the soul is open to its flow.

Thought is released from the old mental spell and sno- from thinking motion from thinking motion. It is allowed to be in the

its purity: while it seems to become, it returns to being, thanks to the calm inner silence: while it seems to vanish, it rebirths and blossoms again, more alive, ever new, like the motion of the In- finite: message of the mighty thinking universe.

A devotion is born for this thinking that gradually reveals its high musicality: with metaphysical immobility remaining unchanged, the series of thoughts is accepted in its pure form, so that every thought is, flows, is brought to life from the background: one has it as pure form, and simultaneously as the essence of the world.

"I let each thought give itself as life, descend to feel life, so that I feel its life as garment of the ego.

Thought is formed of one's own being.

And the world of pure ideas, where the soul begins to be alive.

By announcing the presence of the ego, the moment can be felt when meditation and concentration must left behind, because, as forms of the spirit linked to the individual consciousness, they suddenly present themselves as that which is to be overcome by the very essence-thought aroused. But the essence is 'emptiness': it is no longer thought. Meditation gives way to an inner direction towards the transcendent origin: the ego. Concentration resolves and pidifies into an attitude of gazing along every stroll at the calm, slow dawning of the forms of the creative Imagination: the threshold of the inspired consciousness.

XI. Initiatic synthesis

Habitual thought is a passive instrument of the series of sensations, instincts, emotions, desires desires: an instrument, that is, of nature. Thought free of the senses", as we have seen, is, in effect, that which frees itself from nature insofar as it frees itself from the central nervous system, the mediator of that passivity, thus constituting another support for consciousness. It is implemented as pure thought-force, impersonal in its universality and the basis of supra-experience.
sensitive.

The thinking, which ordinarily is valid in what guise of an object, a theme, a human end, now becomes a means of manifestation of the Spirit, the supersensible substance through which the Spirit works. One discovers that the experience thinking has no other meaning. Self-sufficient rationality, in fact, is the systematism of powerless thinking. In ordinary experience, certain objects become ends by being thought of as such: for the most part, thoughts present themselves as finite limits: in ordinary life, the individual cannot help but think.

He continually forms opinions by thinking about things, about events, about his relationship with them. By beginning the supersensible experience, he realises the impermanence of opinions, of thoughts, even the most important ones from the normal point of view, and comes to feel, on the other hand, the value of the pure Thought-Force that is normally alienated in them. Opinions and thoughts, from an absolute point of view, are given not in order to enforce the con- tents of which they are vested, but only in order to refer those who have an unconditional understanding and will to the force of which they are a contingent expression. Ultimately, one comes to liberate thinking from its automatic projecting into one's own thoughts, so that it is experienced in its pure vitality. The reality of the Spirit then manifests itself in it.

Just as the external world is perceived by the physical senses, so with similar immediacy the thought-force, freed from the , is perceived by the subject, by the being who is at the centre and for whom, in effect, all perceptions, external and internal, are produced. Knowledge is now not a matter of argo- mentalising or reflecting, but of perceiving: it is an event, not a dialectic. This is the experience of the "Spiritual who thinks in the individual interiority". The latter therefore hopes for a thinking-before-thinking, one with the thinking fabric of the Universe, the direction of the celestial intelligence: which it sees as a force capable of overcoming the present telluric intelligence and of integrating the world in a "solar" sense. And the force on which soul of the one who experiences meditation is nourished.

Thanks to this first liberation, one can directly perceive the release of the "subtle" and "vital" forces of thought: the way to knowledge of the etheric cosmos is open. No intellectual or mental determination can act in this direction, the level of which has been surpassed, but only the ultimate result of concentration, freed from the tenuous ties to the subjective rational-sentient world, i.e. the inner rectification, itself mediated by the objectivity of the essence-thought. At the same time, it is given the possibility of perceiving the thought of the Macrocosm (Hierarchies) that operates in being of man, nourishing the coming into being and passing away. These can be discerned as alternate moments in the rhythm of an identical higher Life-Substance, already pre-feeling in the freed thinking, aimed at overcoming the Storte. (Macro-

cosmos =- Universal *Shakti*; Central etheric current Fire of *Kundulini 1.*

The vital energies that sustain physical support of inner activity are continually consumed by the process by which this activity takes place and, moreover, they are implicated in pathological processes by the abstract activity of thinking, by various feelings and impulses, but above all by egoistic thinking (intellectualism, rhetoric, reverie). In essence, by binding itself and limiting itself to bodily being, which is the initial condition of self-consciousness, the ego inserts itself, as ego, between the spirit and the world, cuts nature off from the spiritual. For man's self-consciousness, nature becomes external and inanimate, life is played out by death. For ego to be born, the sacrifice of the world begins and the lower realms of nature arise: they await their liberation from man.

Simultaneous with mental silence is the diffusion of a vast calmness in the sphere of feeling and willing: the I-Purusha contemplates the descent of the light of this calmness into individuality: the astral being, restored to its pure stillness, becomes the basis of the communion of consciousness with the etheric realm. It is possible, allied to the imaginative vision, the transformation of pro- fondness by the suprasensible Force, insofar as, through meditation, the disciple is open and consecrated.

Normally thought consumes vital energies which are restored by the work of the etheric during sleep, as the soul-spiritual forces suspend that demolition which is necessary during waking life for orderly consciousness arise (in essence, certain hierarchies operate in the etheric, carrying in varying degrees that primal force which Tantric Yoga calls *Shakti.* The initiatory task is to release thought from the cerebral system, to perceive this freed thinking and to let the perception live in the science, until its transcendent content acts by its own virtue. To let, in essence, the mental manifest its own divine-spiritual order, as it does nonconsciously during sleep.

By persisting in such contemplation, one feels increasingly penetrated by the Force from which the contemplation emanates: to the point of grasping the Subject of the movement. It begins to be real
- no longer a philosophical theme or vague feeling - the self-perception of the Ego: the Sat-Purusha emerges. And like a sun rising in the silence of the mind: "a sun that illuminates the plant... ". In

other conditions, sleep would occur. In essence, those conditions are realised in which the brain rests as during sleep, while the ego remains present in consciousness. This freed thought- phonon, which begins to flow, is brought to meet the perceptions, according to the technique of pure os- servation: here the synthesis of the two poles of being, inner and outer, takes place, so that the Ego is likewise freed from the constraints of the soul and the sensual world. The ego perceives itself as essence. With the unveiling of the Mystery of the sensual world, there is knowledge of the perennial event alluded to in the Grail myth and of its illuminating function for mankind in the new age.

vi times.

The knowledge that leads to the attainment of this clarity of consciousness and to the liberation of the etheric in the physical is connected with the cosmic regency of the spiritual entity traditionally referred to as Michael. When one follows this path, one is connected the solar-magic impulse of time: one is therefore in communion with the "Ancient of Days", or "Spirit of Time": deeply engages, giving one a function in this age, among these people: a function which stands as revolutionary in relation to whole ancient world which today, under many disguises, wants to appear modern.

The process of ordinary thought is that which takes place conditioned by sensible experience, expressing itself as such, without mediation (in8uence of Ahrimane) or as an abstract transcription of the same limit (in8uence of Lucifer). The thought that gives itself as a pure will, thanks to the inner disci- pline, reviving itself free from sensible constraint and abstractness, lifts the ego out of the Luciferic-Hahrimanic domain, into the sphere of metaphysical freedom. In pure thought, the extra-subjective element of the will begins to act: a will that is willed by the pure Ego, the actual expression of the world of origins. The substance of this pure will refers back to a perennial in-tima, which has been present in man since before the "fall", which has become unknown to him, and which has now been restored to him by the Keeper of this Mystery, whose name is Michael. Whose mission is to reunite the free man with Christ. For the true seeker of Christ, today, there is no other Eucharist.

Michael's way is for man the way to communion with the cosmic will: in thinking by opening oneself to that will and in

At the same time individualising it, he frees the mental of the Luciferic-Hahrimanic element. Thought is resurrected as pure force: it becomes the seed action, the secret of a renewed existence: it is beginning of the possibility of giving a centre to the world of instincts, of summing them up and making them blossom again as spiritual forces, strengthened by having passed through the deadly ferment of the Earth. Now the initiate is the bearer of a higher and more fruitful balance for the Earth: he can act according to a coincidence of the most individual expression with the flowering of the superindividual force: to which he is open with that unconditional capacity for dedication, which is the profound power of will. The freedom and clear consciousness that he thus experiences ultimately communion with the Logos: that for which Christ made his sacrifice, which is still unknown in its true meaning and cosmic scope, so that up to now people have either lived from human adaptation of the Christ-figure or have fought against , in either case deluding themselves into believing that they are either supporting or opposing Christ.

The way of the seekers of earthly powers, or those who com-
They measure the supersensible by their subjection to vital or worldly values, it is the way of the weak who seek a quick method to become strong, or rather, to appear strong, lacking in them the real decision to surpass themselves. They only develop a conscious thought-principle and their unchanged personality, while the limits of nature remain intact, subordi- nate the first , repotentiating the life of ego and at best obtaining to appear in the world with characters of some originality. He who conquers freedom in order to possess it, to identify with it, does not in essence possess it: he can only be free of it insofar as he is also free of it as a category, having also overcome the attachment freedom. He possesses it insofar as can be its emanator and can at any time offer it up to the Great Game for further con- ditions, for the liberation of other worlds. But such emanation, such oBerty is ultimately creative self-denial, or Love.

The reality of freedom cannot be but a motion
absolutely individual interior, precisely insofar as it draws, through the intuitive act, on the super-individual essence, i.e. on a pure grounding in the Spirit that is in the essence: hence the inexhaustible irradiation of what one is as 'centre' becomes spontaneous, in a conscious form: donation without craving, for

an overabundance of serenity and understanding for esse- ries. This is the solar way: the self-centred imniedesimation in a certain 'freedom' is still collusion of the being that tends to free itself, with nature: it is not freedom, it is therefore not the solar way, the way of the Logos.

The clear consciousness that goes into feeling begins by noting the unreality of all tragedy, or human comedy. divorces vital experience from personal feelings, which can end without egoic imprint, until they manifest their cosmic origin: the becoming of the world is reborn liberated. As long as one takes seriously the injustice or passion of men, their attachment to the lower *prakriti*: as long as one feels harmed by their "egoism", by their non-truth, one is in essence still bound to the **mJy'f,** whose dominion should only be valid to the extent that one hopes for liberation in essc. The task is to grasp the play forces behind the passions. Facts, events, everyday contrasts, wearisome impressions, have no **other** meaning: they are **not** meaningful in themselves, but only insofar as the forces of which they are an expression can be grasped in them and insofar as they can reveal the extent to which one is still manoeuvred by the ne- cessity of nature. These forces always lead back to the subject of movement, to the experiencer who has intact starting point in himself and here the principle of independence. On this side of all perceiving, the perceiver comes into being.

One comes to feel a sense of astonishment and compassion at how beings are in need of their bonds, caught up in the play of *móyó:* one feels that working for them means continuing the work begun in us. Our liberation is accomplished in them: in fact, looking beyond their appearance, we can discern the unrealised "principle", the Logos in them, which, through their fictitious individuation, articulates itself, transcending them. Contemplating existence gives rise to a sense of the vanity of subjective feelings: a cosmic force is discerned in feeling, which is waiting to be freed from personal deformations and which is therefore not to be endured in the forms assumed for ordinary human relations, such as love or hatred: it is recognised, however, that it has been able to manifest itself in such forms, so that its transmutation or resurrection is now possible: that is our task. There is no need to feed the sentient needs of others by passively vibrating

with the feelings and passions of others: one must open oneself up without being harmed. Every individual, when he does not know the assumption of freedom, is bound to his 'being', is what he is, has his own way, his own Àorwo, and, obeying the law that dominates him, develops the impulses proper to the form in which he is identified, according to a necessity no different from that of the processes of nature. The event by which it can cause harm must not lead to the corresponding reaction of hatred towards it: just as it makes no sense to hate a phenomenon that is destructive of nature. In this way, the world of the soul is freed from the paralysing motions of the ego and is continually altered by dulled feeling. The spiritual forces flowing in the soul do not corrupt, but manifest themselves in a pure state: since the soul has nothing behind it but the adamantine void, they express themselves not as subjective emotions, but as forms of a magical new life.

The disciple's attainment of this possibility is determined by his independence from the world of the senses and his integral control of his thoughts. The experience of thought changes in himself: he sees how normal consciousness, rather than being nourished by autonomous thinking, continually receives and manifests repercussions of deeper energies flowing from organic life: these energies are now perceived by him directly, apart from the mediation of the brain, i.e. before they are elevated in bodily processes, secured by the "ego" for its expression.

A sign of attainment of this possibility is the coexistence of the consciousness of the "I am" with essence of arises as reality, beyond the scenario appearance. The inner condition of truth is perceived: a judgement is true because it is perceived in its emergence as objective thought-essence which, having nothing before , is in the soul the initial motion of the real as idea. If we proceed as far as the point at which the essence of a thing presents itself as an idea, we arrive at the point where the central experiencer is the "I" which, in order to itself, needs no other justification than that of being itself, having the pure foundation in itself, now arising from the thing.

In the soul, the essence of the world is identified with the essence of individuality. Insofar as one proceeds towards such

identification, a world of libertl arises: it begins express itself in pure intuitions, or perceptions of essences. The sphere action can now be liberated, insofar as the inner force that arises when consciousness is illuminated by these essential intuitions can be made to flow into the will. Freedom can become creative will, disenchanting the states of pre-cipitation in which the powers up to the physical sphere are unsolved. In the fabric of all existence, the will can be perceived as an idea in the act of manifestation, on the verge of irradiating its being: an ahrimanic power enchants it through tension towards outward manifestation, paralysing the inner force in the darkness of existential necessity. It can be seen how the inability to will itself unalterably through the tendency towards external form, along a timeless continuity, submerges the principle in the manifestation, the subject in the object: whereby the essence becomes alienated in the semblance, becomes unconscious motion, instinct, a blind force that mechanically seeks itself in its objects. Such is the fabric of nature: it is the scenario of the -fall||, in which the degradation of essence into existence is evident: precipitation of celestial entities into an immedesimation that leads them to automatically insist in the act that made them blind. Thus the supra-sensible is enchanted in the physicality of creation and this 6sicity is only perceived in the) last inexplicable phase of its drama, as external materiality: man's task is to restore it to the supra-sensible.

Now the craving which hitherto dominated the thinking-feeling-will is solved, the power of the will is freed from the inertia of nature: that will is aroused which was not awakened in the "ca- dute". It arises as the overcoming of that insu8ciency in being, whereby the spirit decayed and was of a new nature. The Ego, in resurrecting, rediscovers and contemplates the primordial forms of being, at the centre of which it was unable to maintain itself: reuniting itself with the reality of the Archetypes, it perceives the world in living images, rising from the grave of physicality.

At this point the disciple can see how craving arises: he sees in himself the psychic being traversed by craving. If the ascesis of thought-liberation can lead him to the origin of this fluctuating craving, he discovers that it, in its pure state, is will: the same will that created the world. In the mi- sura in which he is now able to assume it, he wills it within himself,

can realise his ego as the centre of his being and thus of his existence.

He does not oppose with his will what is imposed on him as a series of automatisms, instincts and passions, but recognises in them individual and contingent alterations of the will, cravings in relation to objects. Hence a difficult and lengthy task of reintegration, in which what, as an intoxicating craving, has become ingrained in being, can be resurrected in its reality, which is pure will. The pure will is the fabric of the ego's strength. The object-bound will is the craving. The will without object, and yet willed, is the exhaustion of craving: it re-souls itself as self-will. It begins to live through the resurrection of thinking and feeling: it takes itself further, each time redefining itself as self-will, tending to resolve all craving at its source and summarise it in its essence.

The task is a difficult and lengthy one, because it is commensurate with the drama of everyday life - a drama in which one should always remember that one is only a character engaged in a certain part - and therefore a relapse into inferior identification is possible at every point. But since it is a matter of converging towards the very source of existence, the fabric of which, being yearning, necessarily continues to constitute the vital basis for experience of being, it is inevitable that at a given moment the contrast between being and non-being will be experienced, as between a force of life and a force of death: di8icult to overcome until the force of the Principle which is superior to life and death is brought to the centre: until it is experienced how death is continually aroused by a superior life, which cannot avoid destruction until the form of life responds to its content.

The disciple now feels that he does not exist because he now
He wills it, but because he wills it in a state that transcends this in which he exists: the power of will, to which he can be said have been a stranger hitherto, is that which he finds at the origin of his own being and recognises as operating through the processes of life, in relation to which, as we have seen, ordinary consciousness is dormancy.

The task is to assume this will at its origin, through the arousal and identification of the deep energies of thought, continuously consumed in the dialectical form. The will

pure arises in thinking that it is activated as a force not necessitated by nature: when this same force is perceivable in itself, then the super-individual will is experienced in it, whose source is the very power of the Logos.

The human can be overcome, the ego known and delimited, the will rediscovered: the whole enterprise of existence, the daily pain, or the joy of being, have such meaning. The secret is to acquire and nurture awareness of it: without which, life between birth and death is merely an obscure existence, a meaningless knowing of evil or good. What is needed is a knowledge that does not deceive and that can show its truth, precisely when the exhaustion of human, ethical-religious, psychological justifications is reached: no doctrine that is a production of the ego, that comes from expository vanity, can heal man. Spiritual Science, to which reference has been made, guarantees this possibility of healing, because can enable the individual to work on himself ascetically with the immediate forces of consciousness, and thus to overcome the limits imposed on him by the egoic-corporeal nature.

A sure sign of the validity of this inner formation is when it can be verified that it is done not for us, but for the Divine, not for us, but for that which is recognised as "other". The "other" is the true abode of the Ego: of our own. This is the ultimate secret: accessed not through mystical sensitiveness, but through precise perception. When there is consecration, when there is impersonality, insofar as we can, through progressive conscious clarity, make ourselves independent of identification, coming to contemplate thought, to look at the motions of the soul, to experience ourselves in the world, then we know that this asceticism is not us but for Man, it is not for us but for the Eternal One who is support of Man, and in this sense it is for an absolute Ego: which in each in its fullness, individuality remaining intact, can express itself. As the foundation of the self - dead to oneself - one finds in fact that which is the support of the individual: the Logos. In6ne can be understood the expression: "Not I, but the Christ in me", which is to say: "Not the illusory form of the I, but the I". It is Eternal I, to which the sacrifice of a transitory "I" has oBerted the form of the individualitl.

XII. The modern way to the supersensible

The way of man is a "way of thought", which has only just begun to be travelled. For we have tried to show, in the light of the Science of the Spirit, how what man experiences as a woman of thought is not yet what thought can be: it is outline, as yet unknowable effort, the first faint sign of a force that can be experienced in itself. And it would be a serious matter if this force, maturing in its possibilities, as is now happening, were to be exhausted in expressive complication, in enunciative approximation, so that it would remain a sketch, a discono, that is to say, abstractness, a shadow of what is in essence, dialectic.

It can be said that a new organ of knowledge is being formed through the series of experiences of reason, with which it has a relationship analogous to that of a principle with its mediations. It is possible to make sense of the present History, if it can be understood not as what the Spirit essentially wants, but as the contingent consequence of a process through which the Spirit wants. The Spirit implements

itself not in History, but in the individual forces that, insofar as they are experienced, result in the phenomena series in which man sees History: which is therefore not the true one, even if it descends from it.

What we have around us as modern civilisation, even if it corresponds to vocations of the collective consciousness, can be enlivened in its logical fabric as a product of the intellect: culture, science, technology, social organisation, politics. In the vision being, to which the reader has been directed, all of this can be seen not as the object of human events, but as a means of forming a spiritual organ, which for the time being has the primitive form of the intellect, but which cannot yet express itself as true consciousness in the interior, requiring a clearer and broader consciousness than the ordinary one.

The oppositions of ancient nature to the birth of this organ explain man's problems: they are the real reason. In order to form itself, this organ needs to free itself from ancient structural forces which still, even though their function has ceased to exist, tend to operate as the foundation of existence. For the accomplishment of such a formation, not only the ordinary view being, but also its vital basis must be overcome.

The birth of this orgsno necessitates various spi- ritual incidences and crises. These expel from themselves, for the purposes of their own process, a fabric which, in its spatio-temporal form, are the events: the facts. These, consequently, are valid not in themselves, but only as signs of a supersensible reality that is accomplished through them, independent from them, irreducible to them: the substance, therefore, of History, which can only be accessed through the motion of pure ideas arising at that same level, certainly not through abstract thought that is modelled on facts. History, therefore, cannot be known as long as the forms of its appearance are taken as real and self-sufficient, and as long as the series of individual and collective passions and instincts are adhered to with the immediacy and intensity required for absolute values.

However, if we want to shed light this affair, we should begin to see that the value only concerns the birth of the new organ of knowledge, the formation of which, requiring individual change and being opposed by a world that is exhausted in itself, but tenacious in its survival under the guise of 'law', 'norm', 'tradition', or equally of 'progress' - and

of 'social evolution', provokes certain events, con- trasts, phenomena: indirect and transient means through it expresses itself. Its making is the motif of History. History, however, seen in its exteriority, in its secondary fabric, is not really History.

There is an archetypal form of this organ of knowledge: in eflectarchaic man was illuminated by its light. The **various** types of scientific enquiry concerning the ancient world, although they can be contemplated in an overall picture, themselves offer a presentiment of this. The greatness, capacity for vision of a superior type of prehistoric man, can be explained by the presence in him of a 'Principle of Light', which, however, as we have seen, did not belong to him. He guided it, transcending itand human activity was as creative as it conformed to it.

The signs left behind by the great pre-Christian civilisations point to an inner constitution man that is so different from today's that it is incomprehensible outside of its reduction to the schemes that modern man needs in order to come to terms with his historiographical consciousness. To the onlooker, who is independent of such schemes, it is clear that these signs reflect the vision an original human type, for whom communion with the Divine was immediate and for whom the psychic world was merely the mediating function of the spiritual, in the physical realm, which became a participant in the higher principle, but its own level and within its own limits: three dimensions, these, which, in order to be able to look at the meaning of the decay of those luminous cultures and of that human type without confusion, it is necessary to distinguish, as the ancient traditions distinguished it, the Cristianesiiror patristic and currently Spiritual Science. The soul was **receptive** to inspirations of a metaphysical order and accepted, in adherence to them - mediated by saints and priests - a system certain knowledge, which eventually translated into social structure. Insofar as this came about thanks to a spontaneous communion of the "psyche" (soul) with the supra-individual principle (Spirit), the moral and social good could not constitute a problem or be the object of rational investigation: the Spirit operated in the interiority of man, expressing in him an order that could manifest itself directly

in life as a moral order, when rituals were present.
and culturally the conditions for this.

The epoch of such spontaneous communion with the Spiritual ends with the period which in the world corresponds to the Mediterranean proto-history: it is the period in which "knowledge" is no longer direct communion, but "imaginative vision", which will later be reflected in myth: This, in turn, will have its sensitisation in cosmogonic poetry and the *epos,* while the completion of a millenary process takes place: a sort of detachment (the term has a purely allusive value, i.e. relating to a way of being of the Spiritual) of the animic or psychic world from the supersensible domain: a loss of relationship of the "human" with regard to the "divine", which cannot but be
- for human - regress, or fall, into an inferior state. Following such an event, which occurs over long periods of time, or epochs, man is forced to process his knowledge within the limits of psychic individuality, whose greatest possibility begins to be the rational capacity.

The Spiritual, with which man's personality formerly formed a whole and from which it drew a motive for elevation, limited itself to being impersonally conformed to its law, now becomes - from the point of view of man's "fall" - an external world. Seeing it now as separate from himself and no longer as possessed and inspired, man in essence does not see it: he reduces it to his present limited vision, he is forced to turn to it as an object of investigation, so that gradually nothing remains of it but the name and the concept: on the religious plane, the empty ritual form, and, in the human soul, the unconcious impulse to refer to a fatal or providential power, which continues to act instead of the nascent personal ego.

The accomplishment of the process of humanisation and individualisation can be observed noticeably in the first philosophizing, when he looks at the world and creation as if considering them for the first time.

The supersensible vision does not help him. The finite world arises man's gaze, which he cannot reach in time except by the means at his disposal, which belong to the psychic sphere: rational knowledge mediated by sensual perception. The birth of the finite vision of the world, in essence, marks the beginning of philosophical experience and scientific thinking.

The first 6losophers experienced in their investigation the feeling

that rational thought, to which the possibility of speculating on the origin of creation *(archè)* owed, was a new capacity, as well as the exhausted capacity of accepting the world in an "imagi- native" form and the capacity due to the senses. The distinction of this value arose when the Greek philosopher, searching for the objective ge- neral element of knowledge that made knowledge possible, arrived at the concept. The psychological prerequisites for rational activity were in place.

The birth of Greek philosophy coincides with the emergence of individualism, which almost disorganises the collective unity previously maintained in a state of obedient spontaneity by the ancient mythical consciousness, which, as the basis of a general objective knowledge emanating from the higher worlds had no need for rational mediation, which was not yet possible man. When this consciousness begins to darken, rational activity becomes necessary as a connection of the psyche with reality, which is now seen as the external world; but at that time it does not yet have the value of a means of knowledge of this external world, since it only begins to express itself as a new function of the individual interiority, the ethical sense of which is present in lyric and gnomic poetry and in the "science" of the Seven Sages. Amidst the ravages of the ancient mythical fantasy and the remnants of a cosmic-symbological consciousness, drawn from theogonic literature and the moral-religious reforms of the Orphic and Pythagorean type, the first form of rational knowledge, Philosophy, is born, which gradually progresses from the questioning contemplation of the cosmos to the scientific elaboration of concepts. The lost inner power is transferred to the outer world, which becomes powerful through this acquired otherness.

We have seen, however, how the need to draw the consciousness of the 'I' from a lower level, insofar as it is conditioned by the sensual exterior, while appearing to be a fall, ultimately has as its goal the fulfilment of the "human state". Man tends to reconstruct the spiritual life within individuality, with the means that consciousness, forced to draw its sense of self from the finite world, is gradually creating, in order to bring light to where the old spirituality has become nature. It is the experience of freedom: which cannot be in the beginning, since there is only necessity, albeit metaphysical. But between the state of original enlightenment and the possibility of co-scientific enlightenment, there is a phase of obscuration: a long one, because of its passages,

for its crises and for the mutations that occur in man's inner constitution. Consciousness tears itself away from transcendence to give itself the individual dimension and to resurrect transcendence within itself. It is inevitable that it will suffer the limits abstractness and be diverted from it in various ways. But at a given moment, it can discover that it is able to evoke the "original inner force" at the level of individualisation and as a finite su- peration: it can aware of that Logos principle which, at a given point in time, has brought about the invisible rectification in the terrestrial: not known, which can be known: which arises as the possibility of freedom.

Man can awaken within himself the original light - the light that "shines in the darkness" - and to make conscious thought (acquired through the apparent descent into an anti-metaphysical sphere) an organ of perception of the Spiritual, in the world that is for the moment dominated by the unconscious and by human nature: he will be able to recognise how this is in effect the enterprise whereby the event foreshadowed in the Grail myth can be realised in human reality. What has been laid down as an invisible seed by virtue of an everlasting cult, at the edge of the sensible, symbolically reflected in the image of the Holy Grail, becomes an act: the mystery of which, barely alluded to in the legend, concerns man's possibility of regaining his lost original self through heroic spirit and knowledge.

The process of detachment, as mentioned abovefirst implies an obscuration and a loss: with the forces of individuality alone from that moment on, man must begin to look at subject of being. Enclosed within his egoic limits, he will tend to evoke the Divine within himself: he will also tend to do this through phases of unconsciousness; but the Divine will always act in him in the form of this impulse towards self-surpassing, while echoes and revivals of the ancient communion with the Above-world will assist him along the way, operating through the mediating function of saints and mystics and through a residual openness of human "feeling": until the moment - the present moment - when the resonance, albeit emotional, of the supersensible in the human soul ceases altogether: for all "feeling" is now con- nected with the physical-sensible nature.

The solitude of the sensible world is now the limit of the human being. the scope of the possibility of its resurrection: a con- dition which, therefore, concerns man in general, but in particular the

The recent 'individual' pitt, who, in his Agnosticism, being more independent from the ancient supersensible experience, can be considered the evolved pitt: closer to the possibility of ascent, or conscious reintegration, but therefore, due to his autonomy from any transcendent theme , more closed to the calls liberating experience.

For the type of man who is capable of going through the process of individuation and passing through its stages, the means that are needed to complete the work are firstly the mind and the senses: only with these can he move towards knowledge of the world and organise his life. This is the experience of the West, from which the mechanical and material civilisation was born. This civilisation objectively reflects the characteristics of the thought that produced it: mathematical, scientific thought, clearly identified, but disanimated: abstract thought, now closed to all forms of faith, but precisely for this reason bearing an independence that is already a spiritual dimension, never known before and which, positively assumed, according to Science of the Spirit, can resurrect the supersensible essence as a conscious form in the soul.

In eBeth, a civilisation of the modern type has the task of reinterpreting, as an exterior, what is lacking on the inside: the 'materialistic' productions, which have sprung from rational and economic man, return to him to demand that he spiritualise their dimension. The modern world is mirror in which man can see himself and contemplate the contrast between his outer greatness and his inner misery.

By recognising himself in the one-sidedness of the temporary world he has createdman could understand his inability to live according to his own transcendent reality. If, for example, he examines the relationship between his interiority and the scenario that appears to him externally, he perceives the non-existence of a mo- ral connection between thought and life. Every moral demand, at best, is assumed in the conceptual sphere, from which it does not have the strength to pass into life. A virti- tion, an inner attitude, for modern man is at most an abstract tern, a con- cept. Rationalistic experience gives man the opportunity to create for himself a science and a correlative world-view, but inevitably according to a standard of knowledge relative to the experience of quantity, according to a 'knowledge' based on the

the perception of sensitive data and their abstract relationships.

11 The type of 'knowledge' to which the reader has been oriented is also a way of perceiving the difference between the experience of nature and the world proper ancient man and that proper to modern man. In antiquity, different organs of knowledge functioned effectively: the pre-rational, pre-philosophical man did not experience thought abstractly: the animating current of will flowed through his thinking. A could not be thought of abstractly (as is possible for the modern man, who may even racially come to recognise the immorality of a way of being from which he does not, however, have the strength to escape): it could not be accepted in the soul as thought, not yet abstractly, but as life, and it simultaneously manifested what it was as force.

The importance attributed *to dhórand* and *dhyána*, i.e. to concentration and meditation, can be seen, in traditional theology, as being connected to the experience whereby man had the feeling of being: in thinkingman lived as if in a subtle organism, not limited to the head, but pervading the whole body. Yoga, the doctrine of *the chakras*, the notion of the *nJdí,* the operative Shaktismo: all that in Hinduism and the method of "corporalising the spirit and spiritualising the body" can justifiably related to the idea of the ancient identity between being and thinking. The ascetic felt that he was being in thinking: he had the feeling that he was not being when he only felt himself in the consciousness, perceived himself maimed and annihilated in the sensual event, while in meditative thinking he felt his being articulated. Being for him was thinking, and thinking was being. Outside the inner activity mediated by thinking, he was not, while, on the other hand, in it he had the perception of existing, of living. The man who meditated was truly living. In other wordsabstraction was unknown to the ancient ascetic: thinking was for him simultaneously wanting, knowledge, *}ñána*, was action.

With the birth of rethought, dialecticised and philosophised, being and thinking became two distinct functions, constituting a categorical duality, and thus a psycho-logical contradiction: idea and life became separated, leading to the problematic correlation that has been the theme of philosophy for centuries, including the latest, Existentialism, whose raison d'être lies in re-proposing the problem with the precise intention of not solving it,

arousing further dialecticism around the dualitl. A centuries-old pole that seemed, at a given moment in the history of philosophy, to have its solution in *cogitio ergo sum,* or that changed nothing, although it was the source of new systems: because *that cogitating* and *that cogitating* were themselves an expression of the fracture between 'conceiving' and 'living', which was supposed to be solved.

question is topical, and it is at the root of the various problems of our time: because we seek being outside thinking and thinking being, so inevitably we fall either into materialistic realism, or into metaphysical realism, in any case into a position that reconfirms duality, , limitation.

It seemed, moreover, that with Idealism and its development up to Actualism, the theme of "being" had been clarified in such a way that it could, for new thinkers, for daring researchers, become a premise for "meditation", i.e. for overcoming the dialectical mechanism, thanks to the intuition of the value of "thinking thought", the crowning, albeit merely speculative, of the process of rational thought that intuits itself in its own making. It was possible, at this point, to go beyond the dialectical limi:e: instead, immediately afterwards, a sort of re-entry took place in the speculative sphere, which not, as it might seem, a radical reabsorption of the theme, but rather something like an insensible loss of consciousness of the thinking process, in relation to which the theme re-proposes itself, unsolved and problematic.

The reason for this resurgent problematism and the impossibility of getting out of it, as well as the reason for any further, inevitably realist and positivist philosophising, can be found in a deep or preconscious sphere of life, in which there are forces whose cosmic function is to hinder human fulfilment, in that they bring rigour and objectivity to the movement of the Spirit and yet work against it, as is recognisable in all inner faiths, that is to say, in all forms of development of inner forces at the service of earthly aims, of objectives alien to human evolution. For their purposes, the Obstaclers make use of "dysanalytic thinking, which lacks the dimension of depth, even though it can brilliantly deal with that dimension: of abstract thinking, which, in its abstractness, is free, but devoid of the consciousness of the value of its free being. It, in its consciousness

ordinary, it is a vehicle error, just as it can be a vehicle for a search for truth: that would be a search for its

The line of reasoning and argumentation is percolating into the indefinite rationality, while the increasingly obscure story automated man seems to warn that the spirit must now become experience, or it will no longer be more than an ina8errable phantom. It would be necessary for Idealism, or philosophizing - which is the same thing, because there is no philosophizing that is not in essence Idealism - to come an essential consciousness of its own process, so as to a8erate the means of knowing that have hitherto simply been used and never known themselves: in other words, to grasp the supersensible existence of thinking, which is present in all thinking. A possibility which, by requiring an ascent in the cognitive level, alone could still justify Philosophy, which would therefore no longer be Philosophy in the traditional sense. In fact, the thinking thus created would be the realisation of that thinking-universe to which all philosophy has always aspired, but first and foremost the force which, manifesting itself in individuality, would take the "ego" beyond itself.

Thinking has a non-subjective function: being, "before" its subjective assumption, is cosmic, super-individual force, spiritual reality, being in the transcendent sense. Being in which man could be: without which he can never be. In fact, he is not normally, because his thinking is reflexive: he demands foundations from objects, myths, entities or revelations, without realising that, as objects of representation, they are themselves thought, and that they are something only insofar as they are thought. By thinking, one is not outside the realtl of things, because thoughts belong to the co- se, even if they seem to arise in the mental: the soul of the co- se speaks through thinking, certainly not through reflected thought, but through thought that is realised as a living force: the true foundation.

In order for the soul of things to arise in the soul as thought, it is necessary that this thought is not escaped, but rather retained, that the very flow of thought gathered in it, that it is received as ideational intensity: that lived in, so that its real being manifests itself. In this way, one begins to cooperate consciously in the formation of the new organ of knowledge to which one has referred. Pass-

from one thought to another, in a continuous flight, in an in-capacity to control and to contemplate, so that only the surface of ideas passes as an abstraction or as a shadow of the Spiritual: this is the re8ected thinking, devoid of reality, which becomes the garment of inferior contents: thinking which must necessarily be contrasted with a being, a beingness, an existence, a matter, a reality, which will never satisfy the knower, since not possessing in essence the thinking that gives account of them, it is e8ectively separated from things, from existence, from life.

What, in ancient timesman experienced as mo- ral living, ignoring the philosophical assumption of such an experience, was nothing more than an inner custom in which the "natural" communion with forces of a metaphysical order was manifested. The height lost is that of communion with the supramental, the depth lost is that of the ani-mico-vital sphere, now dominated by impersonal forces, whose function is to oppose the spiritual emergence of individuality: which can only overcome them by developing the knowledge capable of identifying them and, and, in so doing, realising the liberating force. A similar "enterprise' can explain the meaning of the 'fall' and the futility of attempts to restore the past forms of the spirit.

Man has been able to form the reasoning individuality, in contact with the aspects physical existence, acquiring the feeling of the ego, through the collision with material reality: he has therefore had to renounce his original nature, according to which he acted like the gods, founded in the Absolute: renunciation, or "cautiousness", or detachment, the consequences of which constitute his sto- rie, as a gradual loss of the possibility of seeing the supersensible reality and regulating himself according to the inspiration that came from it. However, renunciation has only a temporal value and is a prelude to a new good man - possible but not fatal - implying the responsible act of the Spirit in a domain in which the necessity of the finite and the transitory, through collision and friction, gives rise to self-consciousness and consequently to freedom: which only self-consciousness can give rise to, insofar as it can also deny it. These are the forms by which the Spiritual can consciously exist in the world of physical reality, binding itself to a limit that is support, but

also a continuous element of contradiction: which no dia- lectics can overcome, but only the very perception of the limit and the conscious, or individual, reintegration of the act that operated at
create it.

Man's current problem can be summarised in these terms: it is not a matter of him denying what he has gained through rational thought and individual consciousness: these are mediating expressions of the Eternal that originally operated directly in him: an Eternal that certainly remains, however, the basis of his being.

He had to become the emanator of what he had previously merely received: he had to become conscious of himself "outside" the transcendent inspiration to which he had once passively referred, and to resurrect the transcendent element in his inner act: that is to say, in a motion that is always the motion of the Spirit, the immutable, the eternal, now expressed as freedom. Which cannot at first fail to present itself as negation: that is, as the freedom to deny even the Spiritual World from which it draws its own motion. It is therefore not a question of "turning back", but of bringing to completion a process about which we are not yet sufficiently aware to understand its unfolding, since it is the way of the supra-consciousness which alone can give an account of itself.

Individuality is not to be seen as an inferior form from which it is necessary to free oneself in order to rediscover the Spiritual. It is the principle of descent, for it is the point at which the Infinite takes hold of the finite, imperial in the personality. Dialectical thought and individual consciousness can be recognised as responding to a cosmic formative function of the human entity: to recognise them as such is already to activate that function.

It has been shown that the task is to bring out the spiritual element that is in any case immanent in abstract thought. Thanks to meditation, this element is manifested by thought itself, because its synthetic power, having overcome abstractness, can directly live in the consciousness: it is the experience of the fabric of living ideas which, like archetypal forces, support the world: a fabric which is the transparency and source of the intuitions which alternately assist man's journey. It is the e&ective supra-sensible experience, which many

They not realise that they are searching in a world of 'exo- teric' sensations following doctrines that can now speak to man's nature rather than to the Spirit. In thinking, which ceases to be a merely dialectical activity, the Spirit resurrects as the capacity for vision. This alone can transform the individual, insofar as he takes the first step towards it: indeed, there is no other possibility of overcoming the "ego". Thus is formed that organ of knowledge at whose birth all man's existencebeing and thinking operates, even when he is unaware of it.

Spiritual Science prepares man for the awareness of such a possibility. It has been shown how the inner disciplines it provides are elaborated on the basis of knowledge of the laws and forces at work in Man and the Universe. From these disciplines springs the possibility of a conscious, direct grasp of the inner formative process, which, although it is seen to be founded in a superconscious sphere, requires the rigour of responsible self-science for its human fulfilment: it can only be realised through self-determination. It is to the realisation of such a possibility, and to the preparation for this provided by Spiritual Science, that the pages of this book have been directed.

BERSERKER
BOOKS